




# SEQUEL to the PARLIAMENT OF RELIGIONS

*"He hath made of one blood all  
nations of men"*



*"The Sun of Righteousness  
shall rise with  
healing in his wings"*

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SEQUEL  
TO THE  
PARLIAMENT OF RELIGIONS



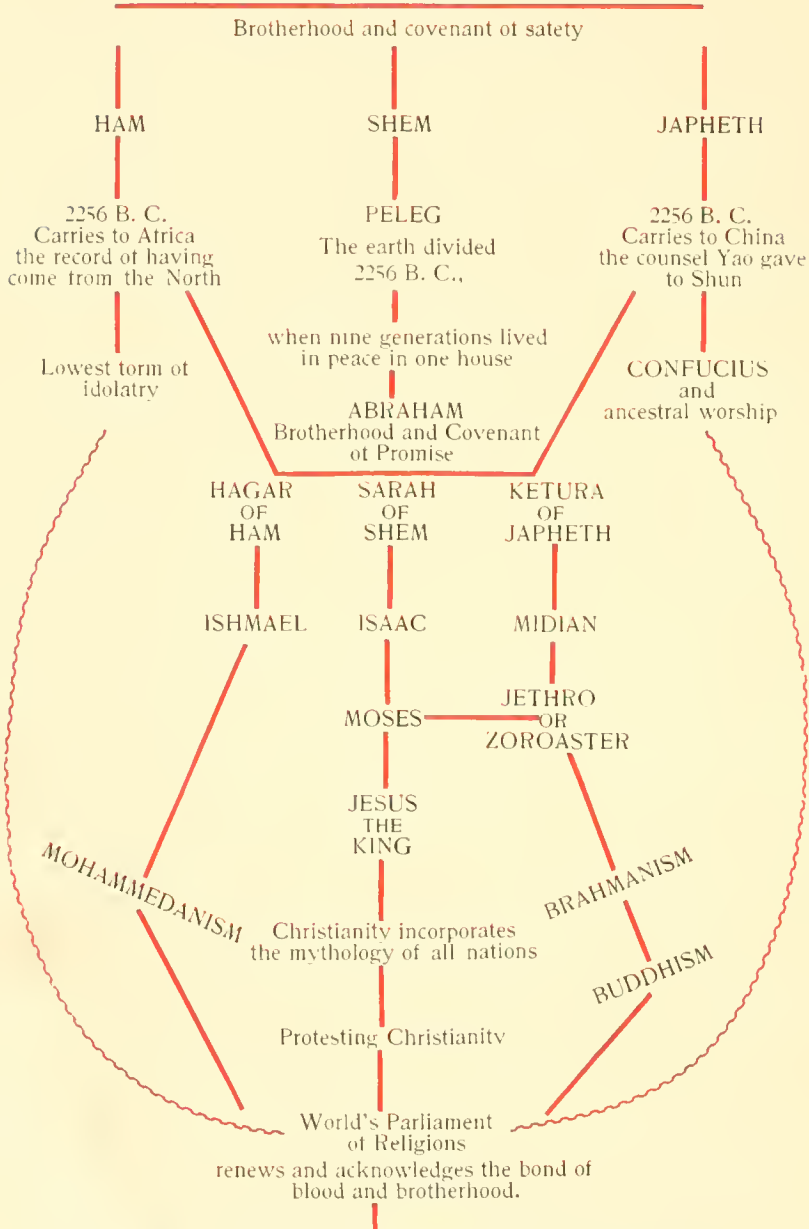




# GENEALOGY OF RELIGIONS

NOE

TENTH FROM ADAM,  
3000 B. C.



IN THE KINGDOM — BROTHERHOOD REALIZED

SEQUEL

TO THE



PARLIAMENT OF

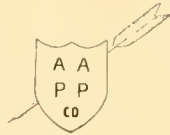


RELIGIONS

BY

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# DEDICATION



H, everlasting Truth! permit these pages  
In love and honor thy great cause to plead;  
For in thee dwells the sum of human need;  
And zealous seeking in the mists of ages,  
Thine ancient landmarks, worthily engages  
The serious mind, which follows but thy lead,  
Desiring of the future true to read,  
And understand whate'er the time presages.  
The voice of prophets, in no tones uncertain,  
Says innocence shall triumph over ill;  
While every age still higher lifts the curtain,  
And light is dawning, as their words fulfill;  
The living fountain from Mount Zion flowing,  
On every nation its rich gifts bestowing.





# BEFORE



'ER wild Atlantic's stormy ocean sped  
A noble ship, which, as she plunged ahead,  
Cast from her sides the snowy spray, and dashed  
The mountain waves back to their source, abashed  
At their own vain presumption to defy  
The iron monster, right of way deny  
To proud leviathan with breath of smoke,  
With lungs of fire, whose great heart's mighty  
stroke,  
And thunder voice affright all Neptune's realm,  
But quick obedience yields the gentle helm.

Epitome of a world, great ship, thou art;  
Alone and isolate, a thing apart,  
As planet is from planet, star from star,  
Unknowable, yet wondering, from afar,  
What others are; of what composed; perchance  
Inhabited. These mysteries but enhance

And solemnize the charm enshrouding each  
 Far-distant orb, which scarcely thought can reach,  
 Nor can reveal, nor bridge infinite space,  
 Through which course worlds and suns, and  
                   comets race.

Though world thou art within thyself alone,  
 Both carrying joy, and echoing sorrow's moan,  
 And life and treasure, yet thou bearest more  
 Than grandest ship that sailed e'er carried o'er  
 Wide ocean's breast; for, freighted thou with  
                   hope—

Hope of a realm of thought, within whose scope  
 Are racial questions, theories of life,  
 Of destinies of men, of war and strife;  
 The old world turning to the new for light,  
 The elder questioning the younger's sight  
 Into the regions dim where reason gropes,  
 Where fancy dallies, first with fears, then hopes.  
 The old unto the young come meek to learn,  
 Leaving aside its own experience stern,  
 And disappointments, weariness, and care,  
 To seek if some new source of knowledge rare,

Into existence sudden sprung, revealed  
To newer world, what, from the old concealed,  
Had left it far behind; as when before,  
Brave Ponce de Leon sought the new world's  
    shore  
To search for youth's far-fabled fountain's stream,  
All ages' fond desire, and poet's dream.



ON this proud ship's high deck there slowly  
 paced  
 A man, upon whose lineaments time had traced  
 Full three-score years. On his low brow up-  
 sprung  
 Thick eyebrows gray, which shaded and o'er-  
 hung  
 Dark eyes, deep set, impressing with the thought  
 That will, enthroned, here reigned supreme, and  
 brought  
 All else into subjection.

His rich dress  
 And wrappings, which of Orient birth confess,  
 Whose silken sheen, and many colors mixed  
 With golden threads, and jewels bright affixed  
 Upon his turban, and around it wreathed,  
 Add to that natural dignity which breathed  
 From every move and gesture as he walked,  
 Tall and majestic, while he earnest talked

With one far different, though as gay arrayed,  
And Eastern also, as his garb betrayed:

The first, Phalil Ristabetani named,  
The other, short of stature, rotund, famed  
In his own country for his insight clear  
Into the mysteries deep, and deemed austere,  
Though not by his appearance so approved,  
While his whole bearing not to reverence moved.

His round fat face, and almost hidden eyes,  
Somewhat obliquely placed, induced surprise,  
When hearing him in serious discourse,  
And noting with what earnestness and force  
He states his points, and holds his vantage  
ground  
With perspicuity, concise, profound.

He, Tze Lu Yen Mugata, was, by right,  
A mandarin with two swords, who held him quite  
The equal, both in rank and mind, of any,  
And very far superior to the many.

A common impulse each to other drew

At once; for, on the deck these only two  
Seemed lone in singularity; the rest  
Were ordinary travelers, plainly dressed.

So they, in conversation grave immersed,  
Passed on absorbed, while each, in turn, rehearsed  
The reason of his journey. First upspoke  
Yen Mugata, who thus the silence broke:

“I hold commission royal to attend  
A Congress of Religions, and I wend  
My way to far Chicago, vague to me,  
Though of it, and its exposition, we  
Have heard great things. My country, forced at  
last

To recognize the outer world, has passed  
The barrier of conservatism reared  
Of old, and institutions long endeared  
Are trembling, to destruction doomed, though  
yet

We love not domination, nor forget  
How, by their thunder, modern guns compelled  
And frightened to submission. We withheld

All intercourse, and guarded close our arts;  
But foreign powder so surpassed our darts  
And swords, that we, in self-defense, must turn,  
And from outsiders condescend to learn.

“As for this Congress of Religions, I  
Perceive no need, nor can I e’en descry  
What end or aim it serves; for, in my land,  
Religion stands not high, nor can command  
Allegiance, save from those who lack in mind,  
And unto women only, is consigned.

“ By accident, discovered in a man,  
Him deem we as effeminate, and scan  
His conduct close, with those who cringe and  
                    cower,  
Cajole, and fear the dreaded evil power,  
But care not, nor revere the power of good,  
Which overcomes not evil, if it could.

“ But from this Congress ’tis our hope to wrest  
That secret energy by which the West  
Now inundates the East, like mighty flood;  
And, though our rivers all may run with blood,

We cannot stay its progress, nor withstand  
Its law of change, and innovation's hand.

“This wonderful advance, o'erwhelming all  
Which stood for ages, but now hastes to fall,  
Attributed by them to some benign  
And efficacious influence, called divine,  
Which their religion gives, I come to know;  
For, if from it such might and progress flow,  
I shall report to China what I saw,  
And 't will no doubt be introduced by law.

“This is the reason why I thus engage  
To take this dangerous journey at my age.”

Phalil Ristabetani then replied:

“I too, quite unaccustomed, brave the tide,  
The ocean's peril face for learning's sake,  
And to that Congress strange, myself betake.

“Four hundred years ago (perhaps but one),  
Ere yet so low had sunk the prophet's sun,  
Such Congress had not been proposed to us,  
Or we have even deigned to listen thus,



When infidels in consultation met  
Idolaters and atheists, nor let  
Such proposition speak, nor contemplate  
To answer, save with speaking sword elate,  
And ready to cast back into their teeth  
Their invitation, deemed so far beneath  
What we hold dignity.

Time changes things,  
And men, and dynasties. Experience brings  
Less ardor to the blood, and softens hate;  
And, just as men can learn to tolerate  
In later years what to the youth appeared  
Impossible, so nations which upreared,  
When young and vigorous, around the state  
A wall which none should pass, learn but too late  
That no such bounds can stand, nor force sustain.  
Thought will be free to roam, nor will remain  
Chained to Procrustean rule.

Mahomet's blade,  
While still it flashed and kept the world dismayed,  
Gained empire and conviction. Sheathed, it grew  
Less terrible, less potent.

“Riches, too,  
Were conquered; art and learning flourished,  
    nursed,  
And tender reared. Prosperity, accursed,  
Brings ruin unto nations. Now, the pen  
Is mightier far than sword, and we, the men,  
Who made the earth to tremble for our creed,  
Come now to meet and parley, and, indeed,  
As they suppose, inquire what seemeth best,  
And what the world demands.

“This is our quest.

“As our fast-waning greatness has decreased,  
Our wild enthusiasm too has ceased;  
Else would we not be represented where  
Such Congress meets, unless ’twere to declare  
Our will with sword and fire.

    But now we seek  
These shores, this conclave, and with accents  
    meek  
Discuss this burning question.

Evidence

Of wavering faith, loss of self-confidence,  
 Could not be clearer shown; and of what use,  
 Feign to conceal that under flag of truce  
 The weaker comes, and to the stronger proffers  
 The emblem which complete surrender offers?"

While thus they converse held, a stranger heard,  
 In passing, what they said, and, at the word  
 "Religious Congress," paused, and quick inquired  
 If they too, with punctilious zeal inspired,  
 To this world's Congress came to seek for truth;  
 If, like himself, they sought to know, forsooth,  
 What this world-power, so recent born, could  
     give  
 Of knowledge new, to teach how best to live.

They said,

    "We do."

                                    The other, tall and spare,  
 Crowned with a forehead high, and broad, and  
     square,  
 Above the eyes, which, deep and darkly bright,  
 Gleamed kindly gentle, and, if read aright, .  
 They but to intellect and reason's reign

Obedience yield.

His dress was dark and plain,  
While to his form a stately turban lent  
More grandeur, and bespoke the Orient.

Said he, in accent grave, serene, polite:

“Arjuna Samadura I am hight,  
And with a mission to this Congress sent  
By Southern Buddhists, there to represent  
That ancient faith revered, which all concede  
*B. C. 250* Pataliputra’s Council wise decreed,  
When ruled the emperor, surnamed The Great,  
Asoka, far renowned, o’er that famed state  
By noble Ganges watered.

Deem you strange  
That we, who claim our reason free can range  
Through time and space; that e’en eternity  
From mind and thought can guard no mystery;  
That good, which never overcomes nor ends;  
That evil, which with it for aye contends;  
That Path, which man through brute shall ever  
scale;

That Way, in which, the end attained, all hail  
Nirvana! Land of Silence—Saddest Bliss—  
Which is our only hope on leaving this?

“I also, who, as in the Path, should feel  
Naught but self-abnegation, can conceal  
Not from myself, that in me stirs the pride  
Of ancestry, a thousand years beside  
Old Ganges dwelling honored.

I may plead—

What is so clear that he who runs may read—  
That in my country, where this faith has reigned  
Through twenty centuries and two, retained  
Unhindered empire, yet, by gentleness,  
Are men not in their nature changed, unless  
We base conclusions on the few who dare  
Attempt reform. The many have no care  
Beyond today.

So, in this newer land,  
Where progress rushes, we may understand  
Some primal cause to us as yet refused  
By reason.

But why nations quite unused

To reason's ways, by virtue of their youth  
Should be first favored to discover truth,  
I know not.

“ This I cross the sea to solve,  
And law from this strange order to evolve.”

Yen Mugata then took the word, and said,  
As slow they walked with that uncertain tread  
Which landsmen use at sea:

“ I must allow,  
My country, too, accustomed long to bow  
Before Confucius' wisdom, has not gained  
In prestige 'mong the nations, nor maintained  
What e'en was hers from days of old, although  
Her art ranks high, and wisely we bestow  
Care and discrimination to preserve  
It, and improve

But 't will no purpose serve,  
Nor worthy would I deem me, were I blind  
To reason; and, like you, I do not find  
That, since Confucius taught them, men have  
changed;

But also now, as in his day, are ranged  
Class against class; each shows a deep unrest.  
Our old content, though paltry at its best,  
Is quite departed, and our people roam  
As others, caring now no more for home

“I recognize a power, subtle, deep,  
Disturbing, and aggressive, which shall sweep  
All opposition down.”

Upspake the Turk,

Ristabetani, then:

“’Twas bloody work  
When we opposed, and will again be so;  
For out of Europe we will never go,  
Unless their flashing swords than ours are longer,  
Their guns tell better, and their ships are stronger.

“Before no creed will we consent to quail,  
And only Allah will our voices hail.”

Tze Lu Yen Mugata, somewhat in ire,  
Met this outburst at once with equal fire:

“Think not that we, who claim Confucius wise  
For our great leader, will his fame despise  
And, coward-like, abandon to contempt.  
Nay! we’ll defend, or die in the attempt!  
What! think you that our naval armament  
Is for child’s play, or to amuse us meant?

“We have these Christian weapons learned but  
late,  
And yet, already can we almost mate  
Them gun for gun, and use them well, I trow,  
When we join battle, meeting prow with prow.

“Confucius said, ‘As bends ’fore wind the grass,  
So peoples bow to rulers who harass  
By government oppressive, fiercer far  
Than starving tiger;’ but, when calls to war  
Sound loud, the mass their petty quarrels lay  
Aside, and rush like vultures to the prey.

“By purifying law, Confucius deemed  
Good government would raise them, and this  
seemed  
Sole remedy to him: if pure the head,



The body would be, likewise;

Virtue wed

To strength; while love and mercy federate,  
Give counsel unto judgment, and debate,  
Each with the other, which the first shall flee  
To rescue helpless, weak humanity.”

Phalil Ristabetani then spoke bold:

“Though law and precept both be good, I hold  
Still better, force.

The lion, not the lamb,  
Is king of beasts.

So our faith of Islam  
Depends not upon them to proselyte;  
Our propaganda is the law of might;  
Our logic, that of power.

Men will not choose  
The rugged path, and ever will abuse  
The right of freedom,—far more dangerous gift  
Than beauty to a woman, which can lift  
The favored one to grandeur.

Thus 'tis writ

In our great Koran's pages, to permit  
 No peace to unbelievers, not to slack  
 The onslaught of our legions, but—  
'Attack,  
 O prophet, the vile infidel with arms,  
 And give him no release from war's alarms,  
 Till he profess Islam.'

This policy

Gave grand results; the nations readily  
 Embraced the faith, and in it lived content,  
 Till radiant victory in our firmament  
 No longer blazed; our star of conquest set;  
 Our glorious banner trailed in dust; and yet,  
 The key of three great continents we hold;  
 And will, until that fatal hour foretold  
 By prophets, and foreseen by statesmen wise,  
 Who see in Europe ominous signs arise,  
 Presaging war, which, threatening, scarce re-  
strained,  
 As single hair Damocles' sword sustained."

And now Arjuna Samadura mild:

"This, to my mind, cannot be reconciled

With right and justice; what by force is gained,  
Must be by force continued and maintained.  
The history of your creed but proves it so:  
When power relaxed, the empire ceased to grow.

“What good had been so forcefully begun,  
Was, lacking that, as suddenly undone.

“Besides, if only outwardly conformed  
To some set rule, not inwardly reformed,  
No man is bettered; rather the reverse,  
For to his vices he but adds a worse,—  
That of hypocrisy.

“I would so wield  
A gentle influence, that the mind would yield  
Itself quite willingly to meditation,  
And soon would find, by self-examination,  
That good is best, the only worthy aim  
For all who lay to reason any claim.”

Ristabetani then:

“That may be true

Of thinking men, who number but the few.  
 The multitude, who never think, are saved  
 The need of thinking. A smooth way is paved  
 In which they walk.

The semblance, followed, will  
 To them become reality, until  
 The right grows habit. Better blindly led,  
 And forced to good and righteousness, instead,  
 By having freedom, to rush madly where  
 Wild riot leads unto destruction's lair."

Yen Mugata now took the word:

"I side,  
 Phalil, with you; for force alone can guide  
 To peace and happiness the human mind:  
 But 'tis by force within the law confined,  
 And not by fire and sword, that best would bind  
 Into one brotherhood all human kind."

Arjuna Samadura, animated,  
 By eloquence sublime invigorated,  
 Spake thus:

“A strange amazement through me  
thrilling,

Almost too marvelous to utter, filling  
My heart with awe; a reverence o'er me stealing  
For what I see before, quite clear revealing  
That we, today, upon the threshold standing  
Of some new era, change complete demanding,  
In methods old, of thought; and this assembling,  
From every clime, shows human creeds are trem-  
bling;

A crisis shadows; governments are shaking;  
Events are hastening; history is making.

“And we, three great ideas represent,  
Their end the same, their means far different.

“Each one in turn has wielded power vast;  
Has risen, prospered, waned, decayed, and passed.

“You, Yen Mugata, are the human plane  
On which Confucius labored, and the reign  
Of law and order you would have embraced  
Alone, and for itself.

This plan is based

Upon the theory of abstract good;  
That men will love it, just because they should.

“I, Samadura, stand for the ideal.

“We recognize alone, in the unreal,  
That good exists.

All matter is at strife,  
And all material things at war with life.  
So, quite discarding interest in these,  
Abandoning the field to those who please,  
What we call ‘spirit’ seek we to attain,  
And scourge the flesh with all its fancies vain.

“This gained, and self forgotten, we may wait,  
And tranquilly, almost, anticipate  
The painless joys, th’ unchanging, nameless rest  
Of that Nirvana state that we call blest

“This is the highest human reason can;  
When we consider what we are, and scan  
What may be, from what is, we can conclude,  
When our unsatisfied desires intrude,  
The only refuge from unending pain

Is in a realm where life nor death doth reign.

“So reason can but lead to Being’s end,  
No other joy conceives, nor hope can lend.

“Thus I; while you, Phalil, are like to both,  
And your religion seems from ours a growth;  
With something more, as for incentive given,  
By which you hope to gain some fabled heaven  
Where houris dance, and where perpetual joy  
Shall please the sense, nor evils shall annoy.

“Like Mugata, you force a government  
In justice robed. Another element  
From my faith yours has borrowed:

You believe,

Existence shall continue, and conceive  
It blissful; while to these, you join command  
From some high source, to go with sword in  
hand

To conquer converts, force them to receive  
What shall be good when swallowed, and relieve  
Their every ill, as kind physicians give  
Unpleasant things, that he who dies may live.

“To this great Congress of Religions, we  
Come not as wise men, but as pupils three,  
Desiring, yea! and hungry, but to learn;  
In seeking knowledge, trying to discern  
What good, what evil is, and if together  
They shall forever struggle on;

And whether  
Some truths may be achieved by consultation,  
Which could not be evolved by meditation.”

The three then stood quite silent for a season,  
Seeming impressed with the momentous reason  
For this assembling; when Phalil exclaiming,  
With his accustomed vehemence:

“We’re aiming  
For this great Parliament, though differing wide;  
Yet, still, each path to some extent must guide  
Us on our quest for truth.

“Our journey ending,  
We soon will separate. The questions pending  
Between us may find adequate solution;  
But I propose to you a resolution:



“We three, in converse friendly, have related  
Our views of things, and so anticipated  
In small degree the object of this mission,  
For which we each bear authorized commission.

“On this broad field, the gathered thought of  
nations  
Presents in all its varied acceptations.

“We needs must reap superabundant harvest,  
Perhaps the most, from those who differ farthest;  
As I have heard, sometimes extremes, by meet-  
ing,  
But prove they have a circle been completing.

“There may be much accomplished, or may not;  
But after-time, alone, can answer what.  
A plan I bring to you for contemplation,  
Which I desire may meet your approbation;  
Suggesting, when we leave the World’s Fair city,  
That we convene as a select committee.

“I should much like to hear our learned Confucian  
Give his opinion; while a contribution

From this profound Arjuna, beyond measure  
Would highest value add to learning's treasure.

“Confessing I have yet much thought bestowed  
on

But little else of lore beside the Koran,  
In this grand book of nations spread before us,  
The God of Nations surely watching o'er us,  
I must some living principles discern,  
And gladly will discuss on our return.”

They all agreed, and, their reunion dated,  
They bade farewell: and thus they separated.

# AD INTERIM



H, magic city! with half century's span  
Of wondrous growth, almost Utopian  
Pulsating center of a nation's heart,  
Whose tributary veins to thee impart  
The treasures bounteous earth around provides,  
Whose arteries give back enriching tides  
Of life and progress!

For thy jubilee,  
All ages and all nations came to thee.

That architecture which the Greeks but dreamed  
On high Parnassus realized, here seemed  
To reach its culmination.

Crowned with this,  
Ambition surfeited appeared.

Thy bliss  
Was not yet told.

The whole philosophy  
That thought from ages gleaned came willingly,  
Mayhap, at some new fount to slake the thirst,  
Grown fiercer, as through devious ways, which  
first  
Gave goodly promise, wandering, seeking ever,  
Advancing and retreating, gaining never  
The wished-for goal of perfect knowledge, given  
To none to reach, though all have vainly striven.

Once unto Solomon, in days of old,  
All nations came, the wonders to behold,  
Which fame had blazoned with her trumpet voice.  
They came "to hear" the words of wisdom  
choice,  
Of his God-given knowledge.

Once again,  
Near thirty centuries after, come the men  
Of Orient and Occident, inquiring  
The ways of truth, and earnestly desiring  
Of those custodians, the keepers still,  
Of Solomon's and their God's sovereign will,  
To gain some portion.

Solomon, inspired  
By love of God, and holy ardor fired,  
Gave freely all they asked, withholding naught;  
And each, rejoicing, gained the knowledge  
sought.

East, from this center, rolled a tidal wave  
Of knowledge of the God whose power to save,  
And bless, and prosper, which the world had  
stirred  
When dimly shadowed, but now seen and heard  
By living witnesses, grew bright.

Still on,  
But with diminished force, till Solomon  
Was quite forgot; yet on and on it swept,  
Till only law, as an abstract concept,  
Attained the Eastern sea. Of this the trace,  
Down through the ages, and by every race  
Of Eastern countries treasured, lives today;  
Of moral law from Sinai some faint ray,  
Still unextinguished, gleams through error's night,  
And to its source serves to direct aright.

This has survived, although corroding age

Has, touching, sullied.

Evil, roused to wage,  
 In Protean form, unceasing combat fierce  
 With that God-given law whose light could  
           pierce  
 Its inmost vileness, almost gained its end,  
 In quenching that on which their hopes depend.

Shall, then, these questioners, now termed be-  
           nighted,—  
 Yet whose whole path one beam of faith has  
           lighted,  
 Near thirty centuries cherished, loved, and  
           guarded,—  
 Again with truth as freely be rewarded,  
 As when to Solomon they came of old?

How, and by whom, shall now the truth be told?

# AFTER



GAIN o'er ocean's wave a good ship sails,  
And toward the rising sun, with favoring gales,  
Her course directs.

Upon her deck, high set  
Above the flying spray, three men are met —  
Three striking figures, each of Eastern race,  
In converse deep engaged, with friendly grace.

“I greet you well, my brothers,”

Said Phalil,

The Turk, Ristabetani:

“We but ill

The opportunity have apprehended,  
If, in this Parliament so grandly ended,  
We have not something learned.

As we agreed

‘Before,’ so, ‘after,’ we now meet to read  
Together what the Congress has evolved,

And what grave questions its debates have  
solved.”

Tze Lu Yen Mugata, the learned Confucian,  
A man of changeless will and resolution,  
Then, smiling, spoke:

“You, Phalil, have but voiced  
What also is my mind.

I am rejoiced  
To be again with you, my friends and brothers,  
By covenant bound, though some, far more than  
others,  
I would prefer.

“I am with wonder dazed  
At all the marvels I have heard and gazed  
Upon in this new world; and I am filled  
With words for utterance seeking, though un-  
skilled

My tongue to equal my desire. My thought  
I gave to study of their law, and brought  
To understand; for peace on law depends,  
With harmony.



“When China comprehends  
And follows all Confucius' laws profound,  
Then order reigns supreme, and joys abound.

“But 'tis not always thus; and I desired  
To prove if some great principle, required  
To give stability to law in force,  
By being absent weakened ours.

“In course  
Of these investigations, followed long,  
I found their laws confusing, and not strong.

“They are not one great nation with one head,  
But many principalities instead,  
With laws diverse and frequently conflicting,  
The course of justice often thus restricting.

“I crossed the sea, with deep respect abounding  
For Christian powder and their guns, confounding  
To all our nation, when they forced submission  
At cannon's mouth.

But now the dread admission  
From me is pressed: to fear, respect has changed,

And horror; for their little guns, deranged  
 By spirits evil, shoot when they're not loaded,  
 And every day are pointed and exploded,  
 By hand of child, at parent innocent,  
 Which could not be through power beneficent.

“No Moloch fierce, or Indian Juggernaut  
 Has ruled more cruel, or more havoc wrought;  
 For, if for ancestors and parents kind  
 No reverence exists in childhood's mind,  
 No government in recitude maintained  
 Can be.

‘Tis in Confucius' law contained  
 In rules of conduct four,

‘The son to serve  
 The parents is required,’ and not to swerve;  
 For ‘Filial duty, of humanity  
 The true foundation is,’ alone can be  
 The source of all good government.

He sought  
 Solution for all problems deep, and taught,  
 ‘Humanity is characteristic true  
 Of man,’ and from relations social grew,

The first of these, as king and subject mild;  
The next, the parent and obedient child.  
All others follow.

“In this country strange,  
They have a custom which would disarrange  
All order in my land:

“A man ambitious  
Of station, in a manner surreptitious  
Distributes cash by thousands; is elected  
A mandarin; but, speedily rejected,  
A mandarin no longer, like the rest,  
Bereft of power stands, and dispossessed  
Of honor's meed.

“It is my apprehension,  
Confucius would have deemed this a subvention  
Of all true principles of government;  
For if, by right of merit, prominent  
Above their fellows some are formed to rise,  
Destined to lead, experience makes more wise,  
And still more fit that power to exercise,  
Which legislation could best utilize.

“I have a modern method learned, to gain  
Much power and influence, which men of brain  
Alone perform; for, but the truly great,  
Great works accomplish.

“To appropriate  
A line of railroad for the public good,  
Is philanthropic and quite understood.

“A railroad, built by little sums collected  
From numerous shareholders, is expected  
To act the part of any gay deceiver,  
And very soon fall heir to a receiver.

“This favored one receives it all benignly,  
And its affairs are soon progressing finely.

“Its troubles all are ended now forever,  
For no receiver e'er was known to sever  
The link which binds to duty's obligations,  
More dear than maid and lover's fond relations.

“I shall proceed at once, on my returning,  
To introduce this feature new, concerning

The management of railroads, while I seal  
Myself receiver for the kingdom's weal.

“There are, in that great country now behind me,  
Praiseworthy laws extant, and which remind me  
Of wise Confucius' teaching.

“One exception  
Amazed me, and surprised beyond conception:

“In China, we our authors magnify,  
And prize our books, and laud them to the sky  
With honors and emoluments, the tribute  
A grateful nation hastens to contribute,  
While through all time his name and work abide  
His own possession, and the people's pride.

“'T is in America quite different:  
An author writes a book, and gives consent  
To have it published; and that moment ceases  
His right to it; but as the sale increases,  
His honors multiply in words and phrases,  
Though little else is given to him but praises.

“He merely writes the book; and this involving  
 Long years, mayhap, of study given to solving  
 Some deep, important question quite abstruse,  
 Condemning to the life of a recluse.

“’Tis written, and the publisher then takes it;  
 Henceforth ’t is his, for he’s the man that *makes* it.”

Just here, Phalil, who could contain no longer,  
 And fired with indignation rather stronger  
 Than usual, with a gesture which alarms  
 His friends a moment, as he threw his arms  
 High o’er his head, exclaiming, while he waved  
 Them wild, as if in justice’ cause he braved  
 Whole legions of oppressors—

“This could never  
 Be practiced in my land!

In jail forever  
 We lodge a man who robs of all his gains  
 The one who gives the service of his brains  
 To do his country honor!

“Is less right

Inherent in a work which gives delight  
To generations, than in that which feeds  
And ministers to merely creature needs?

“Is, then, a horse protected by the laws  
As property, while brain work has no cause  
Which can be heard—no champion to speak  
In trumpet tones? and are the authors weak  
And nerveless, or is fame to them so dear,  
That they refuse reward? or do they fear,  
Or are they proud, or all too rich to plead  
For right and truth 'gainst avaricious greed?

“A firman of the Sultan gives possession,  
And authors ever guards against aggression.

“Through generations it affords protection  
Where'er his rule extends, without defection.”

Then Yen Mugata:

“These claim with precision,  
Their method has effected a division  
Of labor and reward; renown and pleasure  
Belong to one; the other takes the treasure.

The author to the work but gives his leisure;  
The maker of the book receives full measure,  
In just return for hazarding his gold,  
And multiplies it many thousandfold.

“I see an evil in the aggregation  
Of books, and an unlimited creation.

“Confucius such conditions deprecated;  
And all superfluous books he confiscated.

“When few, they’re valued and appreciated;  
But when too numerous, not highly rated.

“Such knowledge gained, I come to this con-  
clusion:

That, warned before, avoiding all confusion,  
A government that’s wise would check forever  
Increased production; and I shall endeavor  
To advocate all means preservative,  
And be hereafter more conservative.”

Then spoke Phalil:

“You think a regulation



By law sufficient, and in legislation  
Reforms consists.

The inference I draw  
From this, that your religion is but law.

“A nation with wise rulers, irritated  
By no disturbing forces, isolated  
From outside influence to breed contention,  
I could conceive as blest; but should dissension  
Among the rulers rise, all order ends,  
For on them only the whole state depends.”

“’T is even so,”

Yen Mugata here stated;  
“As in our history is demonstrated.

“When bright arose our statesman Kong-fu-tze,  
About your date of five-fifty B. C.,  
Our state was sadly plunged in degradation,  
And far below its former situation.

“He, notes upon the ‘Book of Changes’ wrote,  
Which we, today, for wisdom ever quote.

“Our odes and history he edited,

While famous annals to him credited,  
 Of Spring and Autumn, to this day remain,  
 As richest treasures.

Other works contain  
 Rare rules of government to save the nation,  
 And worthy of the best consideration.

“‘Treat matters solemnly; be temperate;  
 Be faithful always; learn to contemplate  
 All men in love; in teaching have a guard  
 To teach in love;’ and, justly to reward  
 Real merit, learn this adage:

‘To employ  
 According to the times all men.’

With joy  
 Remember well, and understand in sense,  
 ‘Self-sacrifice, and truth, benevolence  
 Are one;’ and to a heart which apprehends  
 All things are possible, such joy transcends  
 All speaking. But the author wise had failed,  
 And he, before whom evil ever quailed,  
 Had died; but virtues he had loved and writ  
 For man’s enlightenment, he could transmit

To other hands to practice for the good  
Of human kind.

“ His proud son understood.  
The wise Tsze Sze composed the grand ‘Chung  
Yung,’  
‘The Doctrine of the Mean.’

Disciples sung  
His praise, and in Confucian Analects  
Preserved his sayings, simple though complex.

“ Jseng Tze, his follower, with earnest mind,  
Wrote that ‘Great Learning’ where, today, we find  
All problems solved, if we but know to heed  
The meaning deep, beneath the words we read.

“ Confucius was a scholar, so descended  
To him from ages, scarcely apprehended,  
Much wisdom, which wise Yao unto Shun  
In precepts gave, when time was but begun:

“ ‘Hold fast sincerely to the Mean.’

In turn,  
By Shun to Yu transmitted, saying, ‘Learn,

The mind of man is restless, prone to err;  
Small its infinity for right.'

"Defer,

*The* Discriminating be, and undivided,  
*Doctrine* That you may know the truth to me confided  
*of the* Of old: 'Hold fast sincerely to the mean.'  
*Mean* From Yu to Tang, then to King Wen, 'tis seen  
This wisdom flowed.

King Wu was next to  
know.

Duke Kung then followed. All with love bestow  
On their successors this wise rule of heart,  
Of which observance could the power impart  
To hold fast to the 'mean.'

"Then Mencius rose

*The* With loving soul, whose indignation glows  
*gentle* At sight of wrong. Bad rulers would not hear  
*Mencius* His pleading voice, nor wisdom's laws revere.

"The times would not have virtue, so to write  
A book, in seven chapters erudite,

Was his recourse.

Like all the world's great  
sages,  
He was rejected; but in after ages  
His knowledge shone.

“There is clear evidence  
Of this religion gaining prominence,  
Producing great results in government,  
And demonstrating thus its high intent  
O'er others, whose inferiority  
Contrasts with its superiority.

“Then the prosperity of Tang Yis blessed,  
When virtue flourished and the land had rest.

*Theo-* “But soon rose theorists, and under heaven  
*rists* All was disordered, to confusion given.  
*gained*  
*influence*

“The vile Tsin dynasty burned every book:  
Returning back, Confucius' way forsook,  
And, burying Confucianists alive,  
Destroying method, seeking to revive

The art of immortality, but lost  
The reins of rule; the empire was the cost.

*Con-  
fucius  
respected* “The next great dynasty of Han succeeded,  
Which, being wise, Confucianism heeded,  
And was respected.

“Mandarins abounding,  
Were good, and virtue governed; praise resound-  
ing  
From every lip, while, happy and content,  
The people dwelt; and, as a consequent,  
The dynasty endured.

“The next, demeaned,  
The emperors toward Taoism leaned,  
*Taoism  
troubled  
the  
country* Their realm neglected, and the country cursed,  
All order lost, and happiness dispersed.

“The Emperor Laing Wu, who longest reigned  
*Bud-  
dhism  
appeared* Embracing Buddhism, lost what he gained.  
To Tsing Tai monastery he descended,  
And perished of starvation.

“Vilely ended

A life which might his country long have saved  
From devastation, and from kings depraved.

Meantime Taoism was taught and flourished,  
And ruin ruled.

“Nathless, in secret nourished,

*Return* The great Tang dynasty arose, whose king  
*of* Solicited Confucianists to bring  
*Confu-* Their scholars to his aid, and so again  
*cianism* The country prospered.

“Almost what had been  
The status under Cheng and Kang renowned,  
Returned, enduring, giving peace profound.

“It fell, alas! a ruler took the throne,  
The Emperor Huen Tsung, who had grown  
Of Buddhism and Taoism fond.  
The people could not long endure such bond;  
And so, by chance, wrong medicine partaking,  
This emperor was killed.

“The next, forsaking

The olden way for Taoism's creed,  
 The Emperor Mu Tsung, as all can read,  
*Immor-* Was sudden taken ill; 't is writ, by eating  
*tality* The pills of immortality, completing  
*pills* His life.

“Succeeding dynasties reduced  
 The kingdom to a ruined state, produced  
 By blighting Taoism, whose dread hand,  
 And power to destroy, naught could withstand.

“But once again hope dawned o'er human kind,  
 So long the victims of vile rulers, blind  
 To truth and justice.

“At the nation's need,  
 The Emperor Jen Tsung, in word and deed  
 Cared for the people, heaven revered,  
 The taxes lowered, abated punishments.

*Confu-* “Assisted by wise scholars, he desired  
*cian* To aid in raising to the state required  
*wisdom* To give them peace, which every home retains;  
*revived* Unto this day the evidence remains



Of this great ruler, whose benevolent  
And loving sway was truly heaven sent.

“The Mongol dynasty the next arose,  
And governed well; the world maintained repose.

“Confucian methods and beliefs employed,  
Made peace and order under heaven enjoyed.

“The great philosophers, named Cheng and  
Chow,  
Were in this time in temples placed, where bow  
All good Confucians, and where sacrifice  
Of paper prayers, and every strange device  
Is daily offered.

“Organized anew,  
The system of examinations grew  
Once more to good proportions; while about  
The land, commissioners, inquiring out  
The sufferings of the people, traveled wide,  
Endeavoring assistance to provide.

“The dynasty called peaceful, then reformed  
Religion in great measure, but conformed

Somewhat, and pity 't is; there were selected  
 Strange Buddhist priests at court, and so neglected  
 lected

*Value* Confucian ways became, its priests defamed,  
*of* The royal and the good ignobly named,  
*Confu-* And time in worship solely occupied:  
*cianism* To such a rule, but failure could betide.

“The evidences these, of worth innate,  
 And value of Confucius to the state  
 In every age.

“This ample explanation  
 Gives cause sufficient for the preservation,  
 Through all historic times, by scholars able,  
 Of all Confucian knowledge.

“Though unstable  
 And changeable the people, rulers, worse,  
 Have even dared to slander and asperse  
 This wisdom.

“Herein shows what constitutes  
 Its rank superior, and attributes,

O'er others called religions, that it deals  
 In no strange marvels, and in naught appeals  
 To things unreasonable, nor mysteries;  
 Encourages no wondrous histories.

It is impartial, and upright, and clear,  
 Which one may practice daily, and appear  
 To influence every act and vivify

The person and the life; and this is why,

*Its  
 superior  
 attri-  
 butes*

When in Confucianism the sun and moon

Shine forth in radiance, then the lesser boon

Of candles can dispensed with be, nor missed.

The book of To Hsioh says, thus ever list

The voice of virtue; from the rulers high,

To lowest rank, e'er heed her pleading cry:

On this foundation virtue's cause alone

Securely rests, as fundamental stone

Of law and order in the world.

“Of kings

And mandarins, whose noble station brings

High duties and responsibilities,

Is wit required, and great abilities.

“With these attainments, which their rank demands,  
 ‘A ruler upright is, without commands,  
 Obeyed.’

“Confucius these wise laws revered,  
 Transmitted as from ancestors endeared,  
 Which Yao gave to Shun in bygone time,  
 While yet the world was radiant in its prime.”

Then spake Arjuna:

“You an argument,  
 Defending your ideas, fair, present:  
 And for Confucianism’s cause you plead  
 So well, that all some virtues must concede.

*Bud-* “But when to Buddhism you would ascribe  
*dhism*  
*not* All China’s troubles, then your diatribe  
*respon-* Becomes unjust, unreasoning, untrue;  
*sible* Such ill-judged accusations, mayhap due  
 To prejudice, unworthy of a mind  
 Which forms conclusions from events confined  
 To no one age.

“A system which defines  
Man’s duties clearly, and the heart refines  
By generous self-abnegation, tending  
To individual good, on this depending  
The nation’s welfare—this, concisely stated,  
Being your argument substantiated,  
Could lead alone to virtue universal;  
Though, having no intentions controversial,  
I may observe, the ruin and disgrace  
Which you to Buddhist rulers solely trace,  
Inversely may be properly educed  
As not by surfeit, but the lack, produced.

“However, this aside; the point at issue  
Is not unraveling history whose tissue,  
By time inwoven, mingles threads diverse,  
And no one line of thought, or reason terse,  
Elucidation offers, nor supplies;  
The gravamen of our inquiry lies  
On higher plane by far, nor must we pause  
Till from philosophy we wrest the cause  
Which animates the universe.

“You praise

Confucianism, which the search allays  
For mysteries and marvels.

“Here diverge  
Our theories, while we in mind emerge  
From mist-encumbered valley to the height,  
Where reason can more clearly shed her light,  
Revealing mysteries on every side,  
Inviting scrutiny.

“Shall reason guide  
No farther? Nay! ’tis wiser follow still  
Unto the utmost, lead where’er it will.

“’Tis true, should all in high research engage,  
No government could live, as you presage.

“’Tis equal truth, ’t were justly superseded,  
If equal right, each unto each conceded:

“Though such ideal conditions constitute  
A modern socialism absolute.

“Since evil lives, continually conspiring  
Against the good, philosophy, inquiring,

Attains its highest purpose; for of knowing  
 Its course and nature, comes the power bestow-  
                   ing

The knowledge that may palliate its woes,  
 Or sovereign remedy complete disclose.

“’Tis wiser far, remove affliction’s cause  
 Than pity symptoms.

                                  “ Prudent who withdraws  
 His hand from fire, not staying to essay  
 The fire’s extinguishing, when by delay  
 The evil grows. ’Tis thus that legislation  
 Attempts reform.

                                  “ You show on this foundation,  
 No good results ensue; and demonstrate  
 That on one life uncertain rests the fate  
 And happiness of millions.

                                  “ Such condition  
 Precarious existing, by attrition  
 Destroying good, a constant alternation  
 Of evils follow. . For such desolation

The remedy may be, must be, severe;  
Relentless ill demands a means austere.

*Vain* “ A hopeless struggle, endless for the race,  
*to* Is best abandoned. Wisdom finds no place  
*resist* In contest vain. Complete unconsciousness  
*evil* Must reason win of evil, or confess  
Its vanquishment.

“To reason only owing  
Is knowledge of all good, and from this growing,  
In turn, the cognizance of what is ill,  
In every sentient being, must instill  
An instinct unto good; more clear defined,  
Unconscious reason styled; by human kind  
With lower creatures shared, though in degree,  
No more advanced than sensibility  
To physical impressions.

“All creation,  
*Uni-* Of misery the victim, consolation  
*versality* Must seek, not in combating nor deploring,  
*of* But its existence integral ignoring,  
*suffering* Reducing to innoxious obsolescence,



Destroying thus entire its power and essence.

*The* “The four most Noble Truths, uncompromising,  
*Four* This end desirable to reach, comprising  
*Truths* First, Suffering, its Cause, and its Extinction,  
*The* And eight paths leading thence, with this dis-  
*Eight* tinction—  
*Paths*

The four a mental culture inculcating,  
 And four, right usages so designating,  
 That mind and action wholly dominated  
 By will, complete control is consummated.

“Both pain and pleasure thus become despised,  
 And but as mere ideas recognized.

“Who has attained this moral celsitude,  
 And every human sentiment subdued,  
 Becomes, of kingdom or community,  
 A valued member.

“If in unity,  
 The world embraces this philosophy,  
 The limits then of possibility  
 Achieved, such happiness would be acquired

As thought conceived or reason's self inspired.

*Evil* " But evil would exist and operate,  
*ever*  
*existent* Nor death and sickness, heat nor cold abate;  
 Both helpless youth and suffering old age  
 Must, unconsulted, 'gainst their will engage  
 In futile struggle, still perpetuated  
 Through eons.

" Evil, unalleviated,  
 Ascends from past as indeterminate  
 As is the future.

" Reason's postulate,  
 By process of regressive search, arriving  
 At origin, and consequent deriving,  
 By parity of thought, the future fate,  
 Can augur but what it must deprecate.

" As from unconsciousness it has emerged,  
 So then the mind, at last completely purged  
 Of will, desire, and appetite, divests  
 Itself of power to suffer, and arrests  
 At that insensibility to pain

Before existent, and secured again.

*Powers  
of mind  
to pass  
beyond  
the  
senses* “But mind has properties which far transcend  
These limitations physical, nor end  
Its powers of action here; so reason’s bent,  
Yet followed, other vistas vast present.

“These qualities subsist, have entity  
And motive; in some sense, reality.

“Investigating that which dwells within,  
A universe, unrolls, ideas spin  
And whirl before the mind. Emotions quicken,  
Discoveries awake, conclusions thicken,  
An order and succession are revealed,  
A plan unfolds, a law no more concealed,  
Which animates all nature, is expounded  
By interchange of mind; this being founded  
Upon that law of chemical exchanging  
Of atoms taking place, without deranging  
Aught of stability, which, while consisting  
Of constant shift, proves fixedness existing.

“’Tis not denied that reason may have dared

*Reason ventures too far* To pass its powers restricted, and declared  
Some things *to be*, which e'en itself must prove  
Unprovable, and logic strict behooveth  
It to avoid, as dialectic rocks  
Where total shipwreck lurks, and wide unlocks  
imagination's realm, where fancy plays  
The guide to find what heart would crave, nor  
      stays  
At any marvel or wild inference,  
Nor hesitates at violence to sense  
To satisfy the natural desires  
For never-ceasing being, and inspires,  
"When logic disappoints and hope is dead,  
An argument, where wish and thought are wed.  
"However far that may be demonstrated,  
And reason's lack by fancy compensated,  
In whatsoever direction human thought  
Explores the universe, at last 't is brought  
Where stands, impregnable and stern, opposing  
All further progress, and in naught disclosing  
What 't is that hinders, but with threatening  
      mien,

Behind which stretches the Unknown, Unseen,  
 A blank partition wall, beyond which, hid,  
 Lie mysteries untold, advance forbid  
 By guardian *Ne plus ultra*.

“Reason rests,

*Reason  
 proves  
 existence  
 beyond  
 its own  
 power to  
 achieve* But loud proclaims—‘Though destiny’s behests  
 Debar my entrance, and my bounds have set,  
 THERE IS BEYOND, where boundlessness has met  
 No barrier; where Cause, and Life, and Mind  
 Exist, are active, free, and unconfined;  
 The Great Eternal Truth, Originator,  
 The Unknown and Unknowable Creator.’

“Concerning man, what only is potential  
 Indubitably forms the one essential;

“Thus, knowing nature’s laws inviolate,  
 Unheeding them, hold but this predicate,—  
 To seek for good, and in all ways to lend  
 The mind, the rule of reason to extend.”

Then said Phalil:

“’Tis reasonable to care

As nothing for the present, and prepare  
 For what beyond existent evil dwells;  
 Which inference your searching mind compels  
 Alone from reason.

“Us the Koran’s aid

*The* Such arduous task redeems, and, undismayed,  
*Koran* The Mussulman affronts all menaced ills  
*assists* With that indifference and scorn, which kills  
*reason* The power to move, and looks to heaven’s re-  
 dress—  
 Not like Arjuna, one of nothingness.

“A state of bliss it promises, procured  
 By conquering self-interest, assured  
 To faithful Moslems.

“Though the discipline

*Com-* Is, of these creeds, the same, the ends we win  
*parison* Are wide as all creation’s bounds apart.  
*of* One blooms with hope, the other chills the heart.  
*creeds*

“One holds for pleasure, increased aptitude,  
 And one, a universe of solitude.

“Reward and promise, to humanity,  
 Are best incentives for integrity  
 Of mind and purpose, and to such degree  
 Make more men righteous, since in purity  
 And virtue, honesty and rectitude,  
 Than sinfulness, man has less habitude.

“The wall which bars to reason all advance,  
 To us, unveiled in part, affords a glance  
 Of what exists beyond, and God, enclouded  
 From reason’s gaze, is partially unshrouded  
 By revelation’s light, which penetrates,  
 If dimly, yet the gloom illuminates.

“He, through eternity, events foresees,  
 And, foreordained, unaltered, His decrees.

*Immu-* “To will, is to effect. Utility  
*tability*  
*of* Is none in combat. Our philosophy,  
*God’s*  
*purposes* Not, like Yen Mugata, on law relies,  
 Nor to forgetting, like Arjuna, hies,  
 But to whatever *is*, unquestioning bows:  
 ’Tis God commands, empowers, or allows.

“The meaning of Islam, is resignation;  
 And so its spirit is renunciation,  
 With strict accountability of each  
 To God alone for every act and speech;

“For evil, just entails remuneration;  
 And righteousness, rewards and compensation.

*God's* “For God is One, Almighty and Supernal,  
*omni-* All-hearing, Seeing, Knowing, and Eternal;  
*science*

Performing all that *is*, and all including,  
 Containing space and time, all else precluding;  
 Without beginning, end, or transmutation,  
 The One Immortal Truth of Revelation.’

Then said Arjuna, as in deep reflection:

“We surely know, by thorough introspection,  
 There is one Truth, and man cannot oppose Him:  
 Nor can our utmost searching e’er disclose Him.  
 We name Him the Unknown, Impenetrable,  
 At distance infinite and inscrutable.”

Sententiously, Mugata made reply:



*Con-  
fucius'  
account  
of  
heaven's  
powers* “Confucius taught, ‘Ti’ only can apply  
To heaven alone, The Ruler, One Supreme,  
The Governor, above whom none may deem:  
Who Yang and Yin, two principles, produces,  
And, causing their uniting, thus induces  
The useful elements origination;  
So fire and water owe their generation,  
And earth and metal, wood and man befell;  
*Man's  
origin* Who is the heart of heaven and earth, as well  
As most intelligent; the rest consist  
Of refuse products; and ’mong men subsist  
The worthies, choice above the choice, and sages;  
The foolish form the refuse of the ages.

“He who would know to combat evil’s hand,  
Must by this way man’s nature understand.

“Of certain substances he is composed,  
And nature, howsoever kind disposed,  
Can only act on matter as contained  
In individual creatures.

“This explained  
In reference to animals, narrates—

*Ani-  
mals'  
imper-  
fections* Which their imperfect power substantiates—  
 Their substance is more earthy, gross, defective,  
 And elementary; while man, reflective,  
 is called, the nucleus of the elements,  
 The sacred fire, ethereal, intense,  
 Above all creatures raised in dignity;  
 Yet only intellectuality  
 Can his essential imperfections drive  
 Into subjection.

“Then will virtue thrive,  
 Subdued be anger, appetite restrained,  
 Integrity and purity maintained.

“Some look for evil’s sudden overthrowing,  
 To panacea universal owing;  
 But nature secret works, and slow unfolds,  
 Abilities innate she gently molds,  
 And can do nothing more.

“If man, debased,  
*Fall and  
restora-  
tion of  
man* His dignity has lost, his rank defaced,  
 And, lower than an animal, reduced  
 What, shared with them, of appetite induced

By weak indulgence, he is not a man;  
But if, with fear and trembling, nature's ban  
Is once again removed by true repentance,  
'Tis merely justice to reverse his sentence.

“So all Confucianists indoctrinate,  
And thus their novices initiate.

“But when in every man an evil heart  
Rules rampant, then no power can impart  
Good government. What equal misery  
Can be conceived? Reformers piously  
So seek to mete impartial justice free,  
That evil spirits, which maliciously  
Pervade the times, are exorcised, and dwell  
Not near solemnities, and music's spell.

“And such improvement renders vain the use  
Of sword and punishment, save when abuse  
Of privilege extreme, and last resort  
Compels, lest spirits evil shall distort  
The age.

“Confucius' aim was to restore

*Inno-  
cence the  
former  
state  
of man* Primeval innocence, extant before  
With man; establishing a standard high  
Of goodness and salvation, and defy  
The evil powers.

“Right principles of force  
Are only understood by strict recourse  
To waxing and then waning elements  
Of active and alternate passive sense  
Of nature, in the ‘Book of Changes’ writ,  
To which all essence must at last submit.

*Man's  
duties  
to  
spirit* “Thus meek Kong-fu-tze teaches, since we fail  
In duty unto men, shall we prevail  
In obligation unto spirit rare?  
Shall we, who nothing know of life, declare  
The sum of death?

“These reasons penetrating,  
The wisest men of China, in debating,  
Have warrant deemed sufficient to permit  
No suppositions, but entire omit  
All teaching touching spirit, and confine  
To duty unto man; nor undermine

The understanding by vain speculations  
 On after-death conditions, and relations  
 Of spirit unto matter; but inferring,  
 From clauses in the 'Book of Change' occurring,  
 We may conclude that, after leaving earth,  
 They but resume that held before their birth.

*Con-  
fucian  
system of  
sacrifices  
to ances-  
tors* “High heaven, or ‘Ti,’ so far above contains,  
 That only emperors to its domains  
 Can sacrifice present; while unto lands,  
 And agriculture, rivers, mountains, hands  
 Of Governors of Provinces arrive;  
 All lower officers, but unto five  
 Preceding generations gifts may proffer;  
 The people, to ancestors only offer.

“But as religious ceremonial,  
 These sacrifices have no weight at all.

“The best among the people, congregated  
 In colleges and schools, are educated,  
 Where wisdom, virtue, and benevolence  
 Are inculcated, with due reverence  
 For government, which each may execute,

As ruled or ruler, as his rank may suit.”

Phalil, in wonder, quick exclaimed:

“I held

*Results* All else as heathen, nor conceived there welled  
*of prej-* A rill of good in any creed but mine;  
*udice* But, I perceive, that truth will not consign  
 To narrow bounds.

“Your theoretical  
 And noble methods educational,  
 Give influence and power to the best  
 And fittest of the people, and attest  
 Their merit; but experience denies  
 Success in fact, and history applies  
 The truest proof.

“Responsibility  
 Too crushing falls on mere humanity,  
 While from without, assistance offers not,  
 As in your system, God is quite forgot.

“I marvel much, that human thought can rise

So high, that quite unaided it descries  
 (If it indeed be so) a government  
 On such a lofty plane.

“The sentiment

*Islam's  
teaching  
and  
influence* Of Islam influences daily life  
 And education; but ambition's strife  
 For power and station is not cultivated;  
 'Bove worldly praise the mind is elevated.

“But in your creed, the strange association  
 Of that ancestral worship, in relation  
 To moral law developed, and perception  
 Of rights of man in true and just conception,  
 Amazement wakes.

“Again, when spirits evil

*Evil  
spirits  
in the  
world* The nation trouble with a wild upheaval,  
 You know no remedy save music's charm  
 And ceremonies, evil to disarm.

“'Tis curious when reason forms alliance  
 With superstitions crude. We bid defiance  
 To powers of evil, by the power of prayer;

Five times each day, good Mussulmen prepare  
The heart by orisons.

“This may appear  
A system slavish, arduous, severe.  
Through it, the weak in judgment are impelled  
In righteous ways. ’T is better be compelled  
To good; and that religion will prevail,  
That by this test can stand; and that will fail,  
Which, judged by human conduct, shows defect  
In influence.

“Good Mussulmen expect  
That in this might, triumphantly uprising,  
Will Islam prosper, revolutionizing  
The world’s religions.

“God made and created  
All men; but Abraham predestinated,  
To keep the truth untarnished in the world;  
And when Mahomet’s banner was unfurled,  
It was in protest raised, and indignation  
For Mecca’s sacred temple’s profanation.



*Worship  
of stars  
and idols* “Three hundred sixty idols vile polluted;  
While unto stars, divinity, imputed,  
Astrologers’ unreal portents upheld,  
With paganism dominant, repelled  
His heart, which, turning unto Abraham,  
Restored the pure religion to Islam.

“This faith, immovable as Ararat’s  
Unchanging mountain, which, like God’s fiats  
Immutable, endures without progressing,  
The sum of all, its followers confessing.”

Arjuna, then:

“In India, Phalil,

*Idols  
in India,  
and their  
meaning* The idols are not worshiped, but fulfill  
A part in representing to the mind  
The great idea, which is but enshrined  
Within the heart, though dimly. He who bows  
in India to an idol, will arouse  
And tell you:

“Him the sun cannot repress,  
Nor moon, nor stars, nor lightning can express,

Nor fire explain; they through Him only shine,  
While all that live, exist through Him divine'—

“Though undeveloped intellect may screen  
The far idea, by the image seen.

“In this America my eyes have viewed  
Some acts which might be equally construed:

“To bow before a picture, statue, saint,  
Excites in Christian churches no restraint,  
And I perceive no difference, unless  
In this: less beauty and less comeliness  
And less attractiveness, to chain the heart,  
Have India's idols, than their counterpart.

*Plea for* “The very argument, as urged to me  
*representa-* In free America, is India's plea.  
*tion of*  
*ideas by*  
*images*

“The Buddhist, Brahman, and Hindoo adduce  
The image merely serves to reproduce  
The great idea, which, though not defined,  
Has yet to every phase some form assigned.

“The Christians raise to saints memorial shrines,

And loved relations; where, then, draw the lines?

“If Hindoos to their saints due honors use,  
Which shall be blamed, and who shall dare ac-  
cuse?

“While Mussulmen, who so from idols shrink  
When others bow,—what shall those others think  
Of Mecca’s black, unshapen stone, and tomb?  
And what, when to their consciousness there  
loom

The thousands who before Mahomet’s name  
Fall and adore?

“Are not these acts the same?

“Mahomet, who was man, nor greatness earned,  
Above Confucius, or Gautama learned.

“Gautama Buddh his followers forbid  
To search the realms, where mystery is hid,  
Where origin unfolds itself complete,  
Since this involves inquiry indiscreet,

And questioning of God.

“But ’t is comprised

*Old* In ancient literature, and clear advised  
*philoso-*  
*phy* By ‘Constitution of the Cosmos’ tried,  
*returns* Symbolical expressions set aside,  
*with* What previous hierophants confirmed  
*vigor* Is now by modern thinkers reaffirmed;  
*vernal* The precept old, is of new thought the kernel —  
 That spirit and that matter are eternal.

“The written word of India’s ancient minds,  
 The present to the past securely binds,  
 While recent sciences, and theory,  
 Advance conclusions in philosophy,  
 Like echoes sounding from the Orient,  
 Reverberating to the Occident.

“Thus thought, revolving like the circling earth,  
 Completes an era, and attains new birth.

*Chinese* “But you, Mugata, searching annals old,  
*theory*  
*of man* Accounting for man’s origin, unfold

A strained, material hypothesis,  
Resolving man into a synthesis  
Of elements, to substance attribute  
The natures differing of man and brute

“With this, can reason not affiliate;  
For, as these elements disintegrate,  
Must mind and intellect and thought disperse,  
And you man’s dignity thereby asperse.

“Man’s mind, superior, is tenant proud,  
Of body, with superior powers endowed,  
While virtue dwells in that ethereal  
Which vivifies inert material.

“Among the Christian sects is one embraced,  
Whose principles and tenets may be traced  
To Eastern thought.

“Called Evolutionists,  
The name and creed misled, and as Buddhists  
I them regarded, till they clearly styled

*The* Themselves as Christian  
*doctrine*  
*of* Their belief compiled  
*evolu-*  
*tion* From others seems, and, like to yours, combined  
 With theories of matter, while the mind,  
 From this evolved, is but an adjunct thin,  
 Or energy kinetic, held within

“With me they argue, that through beasts to man  
 Come life and thought. For beasts they further  
 plan

A full advancement unto man’s estate;  
 While men progress somewhat, to compensate  
 What animals acquire.

“For them this creed  
 Fulfillment gives complete; more than concede  
 The transmigrationists, while man remains  
 But what he was and is, and nothing gains.

“This hope for beasts entirely subsists;  
 While for the human race, in it exists  
 A something vague, and undefined, and dim,  
 Of promised rise, while in the interim,  
 The highest intellectuality

The universe implies of entity  
A culmination sees in man effected;  
Its only adoration is directed  
To that humanity, which, freed from crime,  
Shall yet develop o'er the wrecks of time.

“All other creeds have modes of worship rendered,  
To past or present forms by life engendered,  
While this, illogical, belief requires  
In nonexistent life, which their desires  
For future evolution formulate.  
Confucianism, more discriminate  
And more consistent, gives its fealty  
To noble, dignified humanity,  
Which has existed, and the right acquired,  
To be through ages honored and admired.

“If life can be educed from matter dead,  
Then thought must be inert, and reason sped.

“If mind, conceiving progeny, can breed  
Above itself an ideal, then, indeed,  
Can logic without premise be instilled,

And man a tower without foundation build.

“In reason, thus the evolutionist  
Lags far behind the Eastern rationalist,

*Origin* “Who sees life breathing through the universe,  
*of*  
*life* And law to order bound, while they reverse  
This logic, seeking to consolidate  
All cosmic origin and concentrate,  
In undiscovered atom, life’s first germ,  
Which shall their theory serve to confirm.

“If moral qualities and intellect  
Derive from nothingness, we may expect

“That deepest darkness light originates,  
And motion but from stillness emanates.

“And yet no evolutionist would dare  
Subscribe to these, for with most tender care,

“In one small nest, two birds of hue diverse  
Secure they bind, though each to each adverse;

“And teaching matter is of life the source,



They hold the conservation of all force.

“Those who to reason’s tenets strict adhere,  
Have no fallacious postulates to fear;

“No logic to discount, or defalcation,  
But quite consistent find each explanation.

*Life* “Life must by former life have been preceded,  
*not spon-* And mind but from intelligence proceeded,  
*taneous* As bubbling spring must from a fountain rise,  
Though it behind a rocky barrier lies.

“If life into existence sudden sprung,  
From fate implacable, a moment wrung  
Concession brief *to be*, and no assurance  
For its continuing, without endurance,—  
Then what with time began, with time must end;  
And life inaugurate at birth depend  
On physical conditions which ordain  
Life’s origin and only can sustain.

“Escaping this inevitable law,  
And rule of logic, where exists no flaw,  
We argue that, admitting transmigration

Through eons numberless, and consummation  
 In perfect man, evolved of many lives,  
 The human mind most rest and joy derives,

“Though reason fails, nor can make inquiry  
 Of records, or awaken memory.”

Mugata then:

“If animals can sever  
 The links which bind to matter gross, and ever  
 Become as men, why not as yet perfected  
 And metamorphosis complete effected?”

*Argu-  
ment  
against  
evolu-  
tion*

“If there are monkeys now, it is because  
 They could not, by outraging nature’s laws,  
 Transform to men.

“If monkeys will but speak  
 What they may know, then none will be more  
 meek  
 Than I to listen.

“In the rocky pages  
 Of nature’s book, outspread in ancient ages,

Remains of greater quadrumana found  
Than those that now exist on earth, abound;  
While man's traditions, carefully preserved,  
Of primal innocence from which he swerved,  
Quite clearly these two facts accentuate,  
Of man and monkey both degenerate.

“A logic similar continues good,  
By all investigators understood:

“Sea monsters, elephants, and birds are less  
Gigantic than of old, as all confess;

“While flying dragons once soared through the  
air,  
And griffins, with whose forms none now com-  
pare,  
Whose bones, in rock preserved, alone attest  
The truth of written wonders, which impressed  
The world as fiction, till to facts removed,  
As other marvels may be yet approved.

“But transmigration, which Buddhists declare,  
And transformation into spirits rare,

Remain unproven still, though reason's aid  
 Invoked, has shown it utmost powers displayed.

“Nor can its theory, by evidence  
 Of facts or nature gaining countenance,  
 Find any help; and if it should, 't is plain  
 So many lives the world could not contain.

“A burning ardent, whose extinguished flame  
 Has been rekindled, is not yet the same.

“It to a different source existence owes;  
 And, after rain, when glistening drops disclose  
 A rainbow brilliant, 't is no repetition,  
 But every moment new; by this condition,  
 We know that transmigration is illusion,  
 And should be passed as but a fond delusion.

“That goodness will be finally repaid,—  
 Though its reward seems uselessly delayed,—  
 And evil acts as certainly chastised,  
 Is, by the ‘Book of Changes,’ authorized:

““Those who good deeds will multiply, shall  
 count

As joy, to overflowing joy shall mount,

“‘And those who evil deeds with evil cover,  
Shall heap calamities to running over.’

“And adding this precept, for guidance given,  
It names ‘Sincerity’ the way of heaven.”

Then said Arjuna:

“Holding just reward  
Of good and evil are we in accord;  
Though numbered as the sects of each belief  
Are methods held by which each seeks relief.

“The grounds, however, upon which is rested  
Life’s continuity, must needs be vested  
On better-reasoned and more firm foundation  
Than any yet-conceived elucidation  
Arising, by the terms of evolution,  
From matter, self-endowed with resolution  
And life and thought, which reason may be found  
The rather in analysis, unsound,  
Of that converse opinion, than can move

By facts which nature or observance prove.

“Far easier, by reasoning to plead  
That life is self-existent, than accede  
To origin, however well deduced,  
From any evidence to be adduced.

“That atom, ultimate and animated,  
Had antecedents, must be predicated;  
The antecedents then were antedated  
By predecessors who officiated  
As links connecting, and long lines unfold  
Of ancestors, through eons yet untold.

*Brother-* “This common origin thus operates  
*hood*  
*among* To make all living organisms mates,

*Bud-*  
*dhist* “All men as brothers, and forgetfulness  
Of personality, with selfishness  
As barely duty: so the Buddhist leaves  
Himself aside, and fellowship conceives  
For all his race.

“Enlightened Buddha gave  
This teaching unto those he ‘hopes to save,’

With whom, partaking nature's attributes,  
He equal wisdom with himself imputes:

“ ‘No life beyond my boundless love intrudes,  
In three worlds, which the universe includes.’ ”

And now Phalil explained:

“ Mohammed taught,

*Brother-* What is your brother's is but yours, and naught  
*hood as* That is your own but is your brother's right;  
*taught* If aid he need, 't is yours to help delight  
*in the* A brother's heart.  
*Koran*

“ This deep fraternity

With union blessed our Moslem chivalry,  
And triumph of our arms.

“ Disunion rank,

Divisions and dissensions, quickly sank  
The empire, and disrupted; but, renewed,  
It Phenix-like will rise in plenitude,  
When brothers with their brothers true unite,  
And in Mohammed's name the nations smite;

“When shall unfurl the sacred standard high,  
The faithful summoning to dare or die.”

Then spoke Mugata:

“’Tis religion phrased,  
To practice wisdom, and by Chung Yung praised,

“That book of knowledge how to live informs;  
To heaven’s will our piety conforms;  
For under heaven our religion sees  
But one great family.

“By its decrees  
Great rulers are as elder brothers viewed,  
Great ministers mere officers construed,  
In one vast clan, and all, as brothers, owed  
The self-same parents; nature’s gifts bestowed  
With equalness, prove all should be enjoyed  
As for the common weal, nor aught employed  
To use exclusive.

“Heaven and earth combining  
As parents, in equality conjoining  
All men alike, and so Confucianists



Accept that prudent counsel, which insists—

“ ‘Fear greatly, lest ’gainst heaven ye offend;’  
And Mencius says, ‘That he who can extend  
No pity, is not man;’ while Kong-fu-tze  
All duty sums in ‘Reciprocity’;

“Which we interpret, as may clear be seen,  
An equal interchange of acts to mean.

“To this great principle the Congress bowed  
Unqualified assent, and God allowed  
As Father of the nations, while with men  
Was brotherhood acknowledged, who, till then,  
Were heathen named, by whom no germ of good  
Was known, nor could by them be understood.

*The* “We have approved the universal prayer,  
*Chris-* Which seems complete dependence to declare  
*tian’s* On heaven’s will.  
*prayer*

“We say with all our heart  
The words, ‘Our Father who in heaven art,’  
And ‘hallowed be thy name,’ with one consent:

While from a Father's hand benevolent  
 We ask for daily sustenance, and crave  
 Forgiveness, and deliverance to save  
 From evil powers unknown.

“The Fatherhood  
 Of God we magnify, as children should;  
 But for what kingdom down from heaven they  
 pray,  
 On earth to come, I heard no Christian say.

*Appear-* “I gathered also this, as we confess:  
*ance of a* That death transfers to unknown restfulness;  
*fourth*  
*man*

“But, once removed from earthly scenes to bliss,  
 Why should that kingdom ever come to this?”

As thus the three, in converse occupied,  
 This question reached, which no one could de-  
 cide,

A man approached, to whom Arjuna turned,  
 As if a form familiar he discerned,  
 And said reflectively:

“This man I know

Was present at the Parliament, although  
His name I heard not.”

Then cosmopolite  
Arjuna, with well-chosen words polite,  
The stranger, mild and gentle, thus addressed:

“You, sir, by face and feature are impressed  
Upon my memory, in consequence  
Of strict attendance at each conference  
By that Religious Parliament convened  
In great Chicago—and whose Congress gleaned  
The thought of ages.

“We are three who took  
Such interest in knowledge, we forsook  
Our ways accustomed, and to habit grown,  
To follow any hope for truth new sown  
Among mankind, and, interested, heard  
What was outlined, and sought in every word  
The meaning to unfold.

“Together here,  
We now discuss these things as they appear  
To our conceptions.

“If in our discourse  
It is your pleasure to unite, a source  
Of joy ’t will prove to us, for counsel brings  
Instruction, when conjoined to counselings.”

Then said the man:

“I will with gladness pause,  
Where things of heaven and earth, or nature’s  
laws  
Are subjects of discussion and debate;  
For these inquiries ever dominate,  
In interest, aught else that may arise  
For man’s intelligence to scrutinize.

“Who sees the book of nature wide unclosed  
In all its varying phases, is disposed  
To thoughts on that Creator which impart  
That reverence which should occupy the heart.

“As I to you, so also you to me  
Have grown familiar in the halls where we  
Attended in convention.

“I observed  
Your system, and your arguments have served  
To waken thought anew.

“Your names I know,  
And that to honor virtue, you forego  
All ease in wisdom’s cause, your zeal inspired  
By great and universal Truth admired.”

“Are you, then, Christian?”

Now inquired Phalil.

The man replied:

“A witness, I fulfill

*The witness declares himself* What I conceive of duty, and affirm  
That I an Israelitish Christian term  
Myself to be, and properly describe,  
Though boasting not of Judah’s royal tribe.

“For I to Israel but appertain,  
And this adoption legally may gain  
Through that great Son, to Abraham decreed,  
With heirship of the world, the promised Seed;

For if within that covenant we draw,  
Then we as children rank, and heirs at law.”

Arjuna said:

“I now with joy perceive,  
That you into our counsels interweave  
New vigor, and that wisdom will proceed  
From wisdom.”

Then pronounced Phalil:

“Indeed,  
It seemeth strange to one who proud avers  
His lineage direct, and race refers  
To Abraham, by blood and faith allied,  
To hear such Christian claims to him implied.

“The Christians that I heretofore have met,  
With you do not agree, but quite forget  
The father of the faithful, and address  
His blood with taunts, his followers oppress.”

Then spoke the witness:

“Though all men may strive  
 For precedence, and quarrel, still will thrive  
 The truth in many hearts; as when of old  
 A tale of bitter sorrows manifold  
 Distressed Elijah, upon Horeb told,  
 And Abram’s God his loneliness consoled,

“That seven thousand men in Israel  
 Had never bowed the knee, nor worshiped Bel.

“The God whom faithful Abraham adored  
 Remains the same benign and gracious Lord,  
 Eternal, without change or parallax,  
 Omnipotent, nor will his love relax.

“But call by any name, in any tongue,  
 He still will hear, where’er his praise is sung,  
 Or care desired; and where, among the nations,  
 One worketh righteousness, his supplications  
 Arise approved.

“The Parliament’s conclusion

*Father-* Of Fatherhood of God, was fresh infusion  
*hood of*  
*God* Of precept old; and brotherhood of man

Was taught by ancient bard Athenian.

“When Paul, at Athens, found an altar reared  
 To ‘Unknown God,’ whom, yet avowed and feared,  
 They recognized and worshiped, he denounced  
 Them not as heathen, but, urbane, announced—  
 ‘Whom ye in ignorance adore, I preach  
 To you.’ The thoughts of your own poets reach  
 This truth: ‘We are his offspring:’ gently states—  
 ‘Of but one blood earth’s nations he creates.’

“To Abraham, two thousand years before,  
 In substance this declared, ere Grecian lore  
 Embodied, or inspired Paul adduced,  
 And ere the Parliament anew produced,  
 Near forty centuries upon it piled,  
 Almost o’erwhelmed, and its clear light defiled.”

Then said Arjuna in amazement:

“Sir,  
 Your words, profound and strange, surprise and  
 stir  
 Emotions new, for you with certainty



Speak bold on matters which most frequently,  
 By earnest friends, as doubtful are supposed:  
 But your asseverations have disclosed  
 Some deeper mysteries than have appeared  
 Within the Christian system as upreared  
 For our investigation in convention  
 Assembled in Chicago.

“Your contention  
 For such antiquity, authenticated,  
 Will prove what we as ancient venerated,  
 To be but young.

“How you, as Christian  
         classed,  
 Can lay such deep foundation in the past,  
 I fain would understand.

“The Christ but taught  
 In recent history, and ancient thought,  
 His whole morality anticipated,  
 While teachers many recapitulated.”

The man replied:

“ I must to your request

*The* Show fullest answer; 't is 'The Word's' behest,  
*Chris-* To give a reason, whomsoe'er shall ask  
*tian* The Christian's hope, and mine the honored task.  
*hope*

“ To you I need not prove that God exists.  
 The Parliament's whole reasoning consists  
 In demonstrating *Being* for the Head  
 And Author of the universe; thus led  
 By stern necessity, which would account  
 For law and order ruling paramount.

“ I heard you argue that One Great Supreme  
 Held domination, and your speeches teem  
 With awe expressed, yet, unto him attain,  
 As only 'God Unknown,' whom Athens' fane  
 Acknowledged.

“ Here is reason's limitation  
 Established. You compared this termination  
 To wall impenetrable, which debars  
 Progression farther, though the sun and stars  
 Of heaven declare 'Beyond is God abiding,'  
 And reason yields to faith for future guiding.

*Relation-ship of faith and reason* “ For reason is of faith another phase,  
 And faith, as supplementing reason, plays  
 Fraternal part; thus, hand in hand together,  
 They walk consistently, not heeding whether  
 The one or other first explores the way.  
 So reason knows that each recurring day  
 Has its tomorrow, and will be succeeded  
 By yet another; but if faith receded  
 From reason’s side, or faith in reason failed,  
 Then would its whole foundation be assailed.

“Those who such faith in reason thus allow,  
 To reason in the faith must equal bow

“The faith in reason will I justify,  
 And reasoning’s conclusions amplify,  
 Beyond where you will trust its trembling ray,  
 And, clearly, some great attributes display,  
 Which that ‘Unseen One’ surely must possess  
 Or yet a mightier providence confess.

“He exercises mind supreme; to will  
 Is to decree, and unopposed fulfill.

*Argu-  
ment  
from  
nature* “The wondrous plan and system which expand  
As nature is unfolded, at demand  
Of man’s intelligence, with force appeal  
To admiration, and approval’s seal  
Unquestioned wins; so far above conception  
Acknowledged, of his finite powers inception.

“Thus argued Cicero: ‘All nature shows  
Intelligence and order; these disclose  
Infallible and unambiguous proof,  
That mind divine, and infinite, aloof  
Unrivalled dwells; and, as revealed at night,  
The moon and planets, by reflected light  
Of distant, lustrous sun illuminated,  
Is God in nature, fully demonstrated.’

*Goodness  
of God  
proven* “This in itself the ‘Unseen One’ concedes  
As ‘Good Supreme,’ for symmetry upleads  
To high regard, and clearly adumbrates  
The Author gracious; this but illustrates  
That law and order, being good, innate,—  
Which mind and reason both adjudicate,—  
So chaos and disorder are proclaimed

To be as synonyms with evil named.

“That men from God the faculties receive  
To recognize, contemplate, and perceive  
In nature beauties prodigal, behold  
The grandeur of the universe unfold,  
Proves goodness and good will to men below;  
For, like the beasts, he might exist, and go  
With eyes fixed ever downward, occupied  
With creature needs, which, for the nonce supplied,  
Anxiety at peace, and slumbering,  
Untroubled rests, nor heeds what time may bring.

“With every sense by man possessed, is power  
To compass and enjoy; while every hour  
The object is provided to produce  
The joy intended, and subserve the use  
And purpose in creation, which assists  
The aim for which capacity exists.

“This also demonstrates benignity,  
And great good will; for if malignity  
In heaven overruled, and good repressed,

Impressions evil only manifest  
 Through nature, to the senses could with ease  
 Have been conveyed, as now are those that please.

“With equal sunshine while the rain descends  
 On all, must man acknowledge good transcends.

“The systems of philosophy which deal  
 With man’s condition, and his future weal,  
 From but one premise and one point diverge,  
 Exemplifying that in this converge  
 All human destinies;

“That evil dwells

*Prevalence of evil* With hapless man, and death at last compels  
 Relinquishment of life.

“This not denied,  
 Yet is the evil overmagnified,  
 And so conceals the great preponderation  
 Which nature holds of good for approbation,  
 As children, for a trifle they have not,  
 Have blessings numberless complete forgot.

“What is of force in argument derived

From one, unfortunate, of sense deprived,  
 Or born defective in whate'er degree,  
 As placed against the thousands who are free  
 From fault or blemish?

“Does not imperfection,  
 Thus seldom found, prove that the one exception  
 Can explanation find, and cause, that could  
 Show what o'ercame the natural and good?”

Arjuna said:

“'Tis true the tendency  
 Of earnest searchers in philosophy,  
 On human suffering to meditate,  
 And start from evil as a postulate  
 Must be admitted; but necessity  
 Demands, avoiding the absurdity  
 That evil is of good a cultivation,  
 Or good from evil is an emanation.

“'Tis evil felt to have our joys decrease,  
 And, in a sense, 'tis evil but to cease  
 Of consciousness to be perceptible,  
 While hidden and incomprehensible.

“If we, as Buddhists, can ourselves convince  
 Of our own theories, why then evince  
 A dread of ill, and death, and age forlorn,  
 As evils which humanity must mourn?”

The witness then:

‘Philosophy erects  
 An obstacle before it, and expects  
 To reason it away, endeavoring  
 To win the understanding; carrying  
 Conviction that in death but change occurs—  
 Transition, and not ill—while life recurs  
 Immediate and new; but this belief,  
 Incompetent to furnish that relief  
 Which heart requires, is insusceptible  
 Of any proof or basis sensible,

“And but accomplishes a resignation  
 Which not of joy contains anticipation.

“While reason’s limitations physical  
 Debar advance, the antithetical  
 Beyond existing, where God dwells unseen,



*Light* No reason knows, nor powers intervene  
*may* That from its regions, closed to reason's ingress,  
*come* A light may be permitted thence to egress,  
*from* Illumining the void, where reason stands  
*where* Dismayed.  
*the*  
*source of*  
*light*  
*dwells*

"If he who rules within, commands,  
 The veil will open, and the knowledge flow,  
 To intellects he gave the power to know,  
 And evermore desire to understand,  
 Enlightenment still craving at his hand.

"But what today is needed, is to lift  
 Religion from the depths obscure, and sift  
 From speculations philosophical,  
 And pitfalls many, theoretical,  
 Which, Protean, assume what form may suit  
 The passing argument.

"In vain refute  
 A statement, lo! in other form it shapes,  
 And, thus transformed, intangible escapes.

"'Tis facts are needed, which are manifold,

*A firm  
founda-  
tion on  
facts,  
needed  
for belief* And but awaiting ready champion bold;  
Who dares announce, arrange, and methodize,  
With truth, will truth forever harmonize.

“While speculation facts that suit selects,  
’Tis science, leaving theory, elects  
To rest on facts, established and unmoved;  
For facts by facts can never be disproved.

“The question then arises, If indeed  
A light does from within the veil proceed,  
And been vouchsafed to man, how recognize,  
And where, and how, and when, and why denies  
The keeper, that to all alike created,  
The knowledge should be quick communicated?

*Inter-  
pretation  
of the  
future,  
the test  
of reve-  
lation* “Imagination, with no curb or stay,  
Can soar to any height, or age, or day,  
Can revel in the past, the present sketch  
Of any hue that pleases; but to fetch  
A fact from out the future, has not dared

The most imaginative mind, nor cared  
To risk the test of time.

“The ancient sages  
Turned, for their arguments, back through the  
ages.

“Confucius, Mencius, or Gautama wise,  
Ne'er entered in this realm, where hidden lies  
The future, and where fact could controvert,  
Or, shown victorious, could the truth assert.

“Yet this the field where reason hopes to find  
Assurance of a power above the mind,  
Inspiring trust in what, by faith agreed,  
And prompting action, reason must accede.

“For reason knows the past; the present meas-  
ures;  
But, to its sense, the future's hidden treasures,  
So far beyond its powers to attain,  
Must, lacking aid, forever sealed remain.

“The wonders which an era could convert,

Alone through human evidence exert  
 A further sway, and credibility  
 Of witnesses is questioned easily.

“But that which future time unfolds invites  
 Investigation, and the search requites,  
 By furnishing complete its refutation,  
 Or, in agreement, perfect confirmation;

“While that which stands the test of prophecy,  
 Needs on no other witness to rely.

“For through each age its warning voice re-  
 sounds,  
 And in fulfillment caviling confounds.

*The Bible the only book which has dared to unroll the future* “One sole and only ‘Writing’ in the world,  
 This realm has entered, and defiance hurled  
 At time to controvert, and meek appealed  
 To reason, meeting open in the field,  
 With man’s ideas in entire accord:  
 ‘Let us together reason, saith the Lord.’

“Such gracious invitation to refuse,  
Is less than reason. They who reason use  
Would seize the opportunity, perchance,  
To tread where, otherwise, were no advance.

*Prophecy* “This ancient Writing—sacred held, and shielded  
*concern-*  
*ing* Through ages by a nation who have wielded  
*Alexan-*  
*der the* Dominion, and in turn decayed and scattered,  
*Great* Their polity destroyed, and kingdom shattered—  
Contains a book revered by friends and foes  
Ere Alexander, called the Great, arose,  
For five half centuries, whose seer foretold  
A silver age, to follow age of gold,  
And brazen to succeed, inaugurate  
By king of Grecia, who should dominate  
And conquer by his arms.

“The first great king  
Should be all-powerful, but his death should bring  
Disruption, and, divided into four,  
The kingdom should be weaker than before.

“When Alexander on triumphant way  
Approached Jerusalem, while Tyre lay

In ruins on his path; while devastation  
Had marked his every step, in attestation  
Of all his grandeur,—from the city gate  
Advanced procession strange to contemplate,  
And marvelous to conquering warrior's eyes:  
A cavalcade of priests in peaceful guise,  
With flowing garments white, while at its head  
Jerusalem's high priest his brethren led.

“A man unto his people long endeared,  
In service aged, whose ample, snowy beard  
Falls o'er his breast, whose features striking add  
To dignity; in robes of office clad,  
In duty to fulfill the obligation  
Of Moses' law,—ere warfare's declaration,  
Or joining battle, that the priest should stand  
To offer peace.

“He thus the law's command  
Obeyed. Great Alexander, then, with speed  
Alighted, deferential, from his steed,  
On foot approached, and low before him bent  
His lofty, brazen crest, and with him went

Into the city, where The Book unsealed  
His future conquering course, his brazen shield  
And helmet marking age of brass at hand,  
With Grecian empire over Median land.

“ He marched away, and left Jerusalem  
The only city competent to stem  
Destruction’s tide, which followed in his track;  
While his astonished army, turning back,  
Asked explanation why he strangely spared  
That oft rebellious city, and why shared  
It not the fate of others?

“He replied:

‘ In Macedonia, ere my arms had tried  
The fortunes dubious of lingering war,  
Or foreign conquest’s tyrannous furor  
Possessed me, that high priest in vision rose  
Before my eyes, to prophet-like uncloset  
The future;

“ ‘His white hair identified  
With priestly robes and manner dignified,  
While saying to me, in a kindly voice,

“Come over here, and conquer, and rejoice.”

*The rise of  
the Persian  
Cyrus* “This ancient book, inspired, had announced  
The Persian Cyrus, and his name pronounced  
Two centuries before his birth, and hailed  
As chosen to rebuild what, unassailed  
And proudly yet unfallen, stood, nor feared  
An enemy which yet had not appeared.

*The rise  
of the  
Roman  
Empire  
foretold* “The iron rule of Rome’s twofold division,  
Its clay and iron fragments, with precision  
Are numbered and described; and with persist-  
ence,  
For five and twenty centuries of existence,  
Has witnessed in the world this book prophetic,  
Though often victim of some theoretic  
Interpretation which destroys its strength;  
Yet history, adown its weary length,  
Gives full approval, while the Book incites  
To observation, and the test invites.



“Tis written in this Book to us confided,  
 That of the kingdoms ten, which Rome divided,  
 Are three reserved, at some near future day  
 To be of Russian bear the lawful prey.

*Judah's  
 prosperity  
 unto  
 the time  
 of Shiloh* “For seventeen centuries before the fall  
 Of David's city,—towers, moat, and wall,  
 Or Titus, with the Roman eagles high  
 And proud displayed, Jerusalem drew nigh,  
 Ere Israel was a nation, it was writ  
 In this great Writing, Judah's tribe should sit  
 And rule maintain, nor scepter e'er resign  
 Till Shiloh should be come to Judah's line.

*The  
 scatter-  
 ing of  
 Israel  
 foretold* “For fifteen centuries ere Israel  
 Was scattered, and the kingdom final fell,  
 While later prophets oft reiterated  
 What had for ages been enunciated,  
 Was that most marvelous calamity  
 Revealed of Israel's futurity:

“And by the self-same voice is farther told,  
 That yet the future does for Israel hold  
 A joyous gathering again, and rest  
 In their own land, to be in peace possessed.

*Degra-  
 dation  
 and ridi-  
 cule of  
 Israel  
 foretold* “Near thirty centuries and four have passed  
 Since written records, definite, forecast  
 That Israel a by-word on the tongue  
 Of nations should become, while yet but young,  
 The waiting people, with no land acquired,  
 At threshold stood of Canaan desired.

“Who can at Judah’s remnant, earnest gaze,  
 And not acknowledge the mysterious ways  
 Of God, with Judah’s people, who, dispersed  
 Among the nations, by their prophets cursed,  
 Have yet remained a people separated,  
 With language and religion unrelated  
 To any, while their customs, laws and race  
 And features, blighting time cannot efface.

“That inspiration could alone declare

What should befall, and how a race should fare  
Through four and thirty centuries' turmoil  
Of war and peace, captivity and toil,  
While through it, separation prophesied,  
Maintained completely, and by none denied,  
Must be acknowledged, for no human lore  
Could single penetrate the future's store.

“A solecism, Israel as a nation  
Remains today; if by interrogation  
Of history for parallel inquire,  
The search is vain, and useless the desire.

“No people conquered and dispersed preserved  
A nationality, or e'er reserved  
A heritage intact, inalienable,  
Save for a purpose fixed, and immutable.

“Who can discover in an English face  
The Norse, or Saxon, Dane, or Norman race?

“Barbaric Goths, and Vandals captive led,  
Were Roman ere two generations fled.

*Prophecy concerning the Messiah* “And equally their own Messiah King,  
 Whose coming, Judah’s priests and prophets sing,  
 Whose sacrifice and wounding by his friends,  
 And in three days revival, perfect blends  
 With its accomplishment, which warning spoke  
 For seven hundred years, ere deeds awoke.”

Then said Arjuna, pondering and slow,

“I have with Christians many talked, although  
 None ever made such claims in any way,  
 Nor have I heard these things until today.”

The witness then:

“No! ’tis too sadly true,  
 The Christians know not what is justly due  
 The grandeur of their faith, and, while they cling  
 To sacrificial Lamb, forget the King.

“He is the end, and partial fulfillment  
 Of dispensation old, the Blessing sent  
 To present grace, the future Glory real,  
 Which lightning shall to every eye reveal.

*Perfect* “The Writings of the former dispensation,  
*agrec-*  
*ment of* The history of Israel’s conservation,  
*the old* Its origin and future, have outlined  
*and new* With no essential factor undefined.  
*Writ-*  
*ings*

“The Writings of the Christian age agree  
 In every type, and symbol, or trope,  
 With those which went before in time, and season,  
 Which is their own foundation, source, and reason.

“Nor one can stand without the other’s aid;  
 And truth in each, by other is displayed.

“While modern systems of Christianity  
 May lack not charity or piety,  
 They study but morality, nor know  
 The pearls of fact and history, which grow  
 A precious chain, as down the stream of time  
 The bark of human progress sails sublime,  
 In everlasting purpose, fixed its course,  
 Though swerving here and there by varying force  
 Of man’s uncertainties, and overlook  
 The wondrous fact that Abraham forsook  
 His native land, a wanderer became,

Forswore his country, called another name;  
 By God's command, commission bore to found  
 A house and family which should redound  
 In blessing to the world; which Abram heard,  
 Believed, and treasured, acted at the word.

*Abra-  
 hamic  
 brother-  
 hood in  
 blessing* “Through forty centuries have there and here  
 The tidings found a sorrowing heart to cheer,  
 Till now, assembled, all the world appears,  
 And of that Abrahamic union hears,  
 Which, unto one delivered, was for all  
 Whene'er the blessings promised should befall.

“Again, long ages after, in conclave  
 To all the world, though unacknowledged, gave  
 Chicago's Parliament, and newly named,  
 That gospel, first to Abraham proclaimed,—  
 The brotherhood, through Abraham awaited,  
 With all earth's families in blessing mated.”

Arjuna then inquired:

“Sir, you bring  
 Such arguments and facts and reasoning,

I would desire to ask, and comprehend  
 On what foundation sure these claims depend;  
 And how be certain that the written word  
 Was not recorded after had occurred  
 These great events, so strangely in precise  
 Agreement with each other, and concise  
 In every detail?"

Then the man replied:

*The* "When Ptolemy Philadelphus, in his pride,  
*Septua-* Desired in Alexandria to amass  
*gint* A wondrous library, which should surpass  
 The world beside, ambassadors were sent  
 To Judah's royal city, to present  
 Request and gain permission to translate  
 Their sacred books, so long inviolate  
 From foreign eye,—so far beneath their plane,  
 Unconsecrated, and believed profane,—  
 Into another tongue.

"Such compliments  
 Proclaimed celebrity, and reverence  
 By others offered.

“Though the keepers held  
It desecration, yet, by fear impelled,  
Consent bestowed.

“A Ptolemy destroyed  
Jerusalem before; but now employed  
In peaceful arts, not ample cause to dare  
The tyrant’s power, and woes beyond compare.

“A royal bibliomania, assisted  
By arms, can only be by arms resisted.

“The Holy Scriptures, heretofore reserved,  
Were now in Greek and Hebrew, both, preserved,  
And ne’er again to Gentile faith denied,  
The sacred books thus doubly testified.

“Oh, providence of God, to multiply,  
And witnesses to doubting world supply!

“So, henceforth, censors could not forget  
That ere Pataliputra’s council met,  
In Great Asoka’s time, ’t was so renowned  
That in two languages ’t was to be found.



“And down the ages, side by side, unchanged  
 For two and twenty centuries, are ranged  
 These two editions of the sacred word,  
 In tongues antagonistic, never heard  
 In unison, save here, unparalleled,  
 An enemy, to witness truth compelled.

*Present* “While Egypt as a kingdom base remains,  
*evidence* While Tyre’s bare rock the fishers’ nets sustains,  
*for* While Babylon, a heap of ruins, lies  
*prophecy* Without inhabitant, so long complies  
 The present with the ancient prophecies  
 Existing five and twenty centuries.”

Arjuna said:

“These things, though strange  
 and new,  
 The evidence you mention marks as true.

“But why such data never used to show  
 Those you deem heathen, who but reverence  
 know  
 For all the honored past, and dare not test

The things too recent, thinking old are best?"

The witness then:

“You ask a question hard:  
Nor can I say why Christians thus regard  
The faith as needing not support derived  
From undisputed truths, and have contrived  
To so reduce to moral sentiment  
Their whole religion, nor deem pertinent  
Inquiry into facts, nor why defer  
To faith for what the judgment may refer  
To proof immutable, nor why confine  
Their preaching to the heathen to the line  
Of mere morality; but those who seek,  
In love of truth, with gentle spirit meek,  
Will, seeking, find what can to them express  
The cravings of the heart for righteousness.

“This wonderful Greek version was designed,  
Its keeping to an enemy consigned,  
In blessing to the Gentile world committed,  
And through the multiplying, thus transmitted

To early Christians, what, in jealous pride,  
By zealous keepers would have been denied.”

And then Arjuna:

“Truth and holiness,  
With purity and tender-heartedness,  
By Parsee, Hindoo, Brahman promulgated,  
Confucian, Buddhist, Christian inculcated,  
Mohammedan and Jew indoctrinated —  
From whence arose, by whom communicated,  
Thus universal in the Orient,  
And which, original, to others lent?

“For that from whence the pure beginnings flow,  
The fountain source must be; the others glow  
But by reflected light; and how descried  
In that antiquity, which must decide?”

The ready witness, for solution pressed,  
In mild reply Arjuna thus addressed:

“’Tis true, as you with logic well attest,  
Antiquity must answer, or, confessed

As wanting proof, the question ever rest,  
 Although including every interest  
 And destiny of man

“Impossible

*The various systems of philosophy founded on the same facts* To entertain the thought illogical,  
 That various sources philosophical,  
 And differing data hypothetical,  
 The selfsame system should have formulated,  
 When from the selfsame facts, quite undebated,  
 Of life and being, matter, law, and motion,  
 With firm conviction, and entire devotion,  
 Such opposite conclusions are conceived  
 As these that follow, each by some believed:

“Theré is no matter—’t is but fallacy;  
 Or, all is matter—all else fantasy;

“Yet, still more strange, demanding our attention,  
 To be explained, though passing comprehension,  
 That all the thought of India asserts,  
 And, looking backward, equally reverts  
 To still remembered period remote,  
 Though in the ages too far lost to quote,—

That innocence primeval once existed,  
But man has fallen thence, and has persisted  
In evil ways.

“Why thus himself accuse?  
And why did man such privilege abuse?”

“This universal crimination bears  
But one interpretation, and forswears  
All inference from logic, or can trace  
No reason in experience’ stern face.

“All India’s reformers testified,  
What history has fully ratified,  
That, in their time, corruption ruled supreme,  
But through the ages they discerned a gleam  
Of clearer light, and ’t was their aspiration  
To fan it to a flame of reformation;

“Referring to the prophets of an age,  
Who, long forgotten, yet the time presage,  
And for themselves not claiming exaltation  
Above the humblest; who by contemplation  
Their course of thought and action should pursue,

To whom should equal sovereignty ensue.

*Christ* “But Judah’s Christ King, lineal descended  
*would* From David’s royal line, and apprehended  
*teach but* By birth miraculous. the Son divine  
*his* Of God the Father, could but intertwine  
*Father’s* In all his speech, the moral teaching deigned  
*will* From God unto his people, and contained  
 In code of law, on stone-engraven plates  
 For fifteen centuries. The Son but states  
 Again his Father’s will, and in discourse  
 On Olive’s mountain, turned to ancient source  
 From whence inspired David drew his theme  
 Above ten centuries before. Why deem  
 It strange the Son the Father’s word confirms,  
 And ‘Blessed be the meek’ anew affirms,  
 ‘For they the earth inherit,’ in the time  
 When all creation to its former prime  
 Shall be restored again, and evils blend  
 No more with good, but meet the fore-doomed  
 end?

“The wondrous story of the dealings high

*Jethro* Of Israel's God, when Egypt's despots try  
*and* The people sore, their desert wandering,  
*Solomon* The moral law from Sinai thundering,  
*spread* To all the world were known.  
*the* That honored man,  
*knowl-* The princely Jethro, priest of Midian,  
*edge of* And father-in-the-law of Moses meek,  
*the true* Who sole to Moses dared in counsel speak,  
*God* To his own country carried knowledge gained  
Of that true God, whom he from thence main-  
tained  
As God alone.

“You prince Gautama place  
Six centuries B. C., of royal race.

“But one account with this so disagrees,  
That for the argument to meet all pleas,  
The most shall be conceded, so the last  
And oldest date demanded shall contrast  
With history, and centuries ten permitted,  
With six and twenty years beside admitted;

“While if, indeed, Gautama then was born,

Was Judah's Solomon on that bright morn  
Eight years of age.

“And when Gautama wore  
But twelve short summers, Solomon then bore  
The weight of empire; while the world convened  
'To hear,' and of God-given wisdom gleaned,  
That every land and nation might have share  
In Israel's blessing, and his God declare.

“So India sent gold and jewels rare,  
To deck the temple, far above compare,  
And Hiram, king of Tyre, magnified  
The name of Israel's God, and glorified,  
When prince Gautama numbered fourteen years,  
And long before, 'mid sorrowing and tears,  
He, parting from his state, preferred instead  
A dread ascetic's life, and humbly led,  
While teaching principles to Moses given,  
Five centuries before, from God in heaven.

“That Moses said, 'The Lord your God shall raise  
From out your brethren,' whose name is praise,



‘A prophet like to me, and unto Him  
Ye all shall harken.’

“Through five centuries  
grim  
Had this idea, by the world possessed,  
With expectation furnished every breast.

“And as we trace the moral law, outspread  
From Sinai’s mountain, as its fountain head,  
So, with it, of the prophet to arise,  
The story equal went; with this comprise  
The primal innocence, by India’s thought  
Conceded, and through all their writings taught,  
Behold, three witnesses at once appear,  
Which to their origin, with index clear,  
Undoubted point.

“These three together owe  
One common fount, and from one lineage grow.

“Together migrating, they testify  
Their parentage, and can disproof defy.

“The Sanskrit Buddha, turning Westward, leads

For primal root, and in this language reads  
 Relationship to Persian, classical,  
 And modern Greek, while other tongues but tell  
 Of this, the underlying link, which binds  
 The ancient languages and ancient minds;  
 Which gives a key to principles the same,  
 And indicates the source from whence they came.

“The Sanskrit ‘Dharma’ to the Siamese  
 Is ‘Nature’s essence,’ and with this agrees  
 Another witness. Grecian ‘pneuma’ holds  
 The meaning ‘Nama,’—Siamese,—unfolds;  
 And in this ‘spirit’ both bear evidence  
 That weaves the thought of two great continents.”

Now spoke Arjuna:

“Truly, facts evince  
 Such testimony as may well convince  
 The understanding, and ’t is reason’s task,  
 For reconciliation to sincerely ask.

“Between Siam and Solomon’s Judea,  
 Far Eastern Buddh, and Parsee of Media,

Is void impassable, o'er which you leap,  
 And leave untouched an adamant steep,  
 Against whose Vedic rocks Buddhism rushed  
 In its young vigor, only to be crushed;

“And now in India, its motherland,  
 But few the followers it can command.”

The witness said:

“Your challenge is but just:  
 For that which wins the confidence and trust  
 Must be well armed, and, every point defended,  
 By highest reason also be commended.

*Words* “ Like Tacitus, before the Savior's birth,  
*of* Recording that the nations of the earth  
*Tacitus* Were looking for a Leader to arise  
 From out Judea, and in rule comprise  
 A world in empire, so, in words pathetic,  
 Convincing, and in eloquence prophetic,  
 That great and earnest thinker and professor,  
 Max Müller, logic's able intercessor,  
 Most nobly pleads:

“There must be yet conserved

A ‘great and golden dawn of truth’ reserved;

*Professor* ‘There is a true religion still behind  
*Max*  
*Müller’s* Those called religions. Happy who can find  
*words* The sacred truth, in days materialistic,  
 And tendencies so wholly atheistic.’

“If now, indeed, a key can be supplied,  
 And error shall no more avail to hide  
 In stolen garments, but, the truth uncovered,  
 Its hidden treasure to all eyes discovered,

“Supremely honored he to whom referred  
 The privilege to open is transferred;

“And happy they to whom shall be revealed  
 That missing link the ages long concealed.

*What* “The world of sects is looking for supports  
*the sects*  
*are seek-*  
*ing* On which to build religion, which comports  
 With all of truth, and seeking unity,  
 For each alone is weak confessedly,  
 And cannot its own influence extend,

Nor evil's power successfully contend.

“ It is not true that by assimilation,  
In heterogeneous conglomeration,  
Of all beliefs, will truth's configuration  
Be aught unveiled; but by discrimination,  
With careful sifting and investigation,  
That truth shall be achieved as compensation.

“ For errors, Protean and numberless,  
To not one grain of truth can give egress.

“ Professor Müller, learned exponent  
Of Eastern Buddha, to the Occident  
Concise pronounced:

“ That foreign thought  
invading,  
The teaching of your lordly Buddh pervading,  
Has influenced in aught, no scholar dreams;  
But by its own intrinsic light it beams,  
A daughter, yet more beautiful it glows  
Than Brahman mother ever could disclose.’

“ And yet another scholar's allegation,

In seeming contradiction gives negation;  
For this asserts:

“Buddhism, as connected,  
Has, with Christianity, long been suspected.’

“To prove these true, to touch the secret spring,  
And reunite the scattered truths which cling  
To every creed, in some degree, has proved  
A marvelous enigma, still unmoved.

“That India commercially was bound  
With Palestina’s sea, the proofs are found.

*Solomon held in-  
tercourse with  
India* “To Solomon the riches of the East  
In ships of Tarshish came; nor had decreased  
This intercourse in great Asoka’s day,  
When seven centuries had passed away,

*Bud-  
dhist  
mission-  
aries  
came  
from  
Asoka* “With whom signed bonds of peace five Grecian  
kings;  
While, in the ship which gems and treasure  
brings,  
Came Buddhist missionaries by behest,

To share their nobler treasures with the West:

“And unto Egypt, emissaries, sent,  
 Taught Buddhist doctrines from the Orient,  
 Soon after Alexander, named the Great,  
 Had perished at the zenith of his state.

“’Tis thus revealed that knowledge was endued,  
 As now, by earnest seeking long pursued;

“That wisest men of those forgotten ages,  
 For learning traveled, quite like modern sages,  
 As Plato and Herodotus, both versed  
 In lore and history, the world traversed.

*Bud-* “As ’gainst their Roman mother have protested  
*dhism* Sectarian daughters many, and contested  
*a child* With her for empire, still by none attained,  
*of Brah-* So has Buddhism from the Brahman gained  
*manism* Its parentage, and that directly traced  
 To earlier era, with no link effaced,  
 Its ultimatum reaches, when appears  
 A name, and mystery in learning’s ears.

“To Media and Persia comes again

*Zoro-*  
*aster an*  
*ancient*  
*mystery* All India's circling thought for origin.

"T is action and reaction, end and source,—  
All Asia compassing within its course,—

"Where theory meets shipwreck and disaster,  
And founders on the name of Zoroaster.

"To those philosophers who find solution  
In deeming thought is but an evolution,  
And grows from small beginnings primitive,  
Considering its last derivative  
Superior in eminence to those  
That any earlier eras could uncloze,  
The ancient Vedas, to this supposition  
Replying, quite reverse the proposition.

"For Zoroaster, from where'er derived,  
At many modern standards had arrived.

While after-ages have personified  
The elements, and nature deified,

"He recognized they, by creative will,  
Their proper functions in the cosmos fill;



“And simple truths became depravity,  
Which he delivered in their purity.

“He of himself can give best evidence  
When error is removed from facts and sense.

“So early was he in the eons old,  
That, in tradition Persian, is extolled  
The sage from Iran, who o’er Oxus bore  
The fire religion, ere yet Persia wore  
The diadem of empire.

“ In the time

*The* Of Moses, when the Canaanitish crime  
*turbulent* Unquestioned had attained its culmination,  
*era of* A season of revolt and agitation,  
*Moses* With great religious action subsequent,  
The whole of Western Asia underwent.

“ Not passing strange when Canaan expected  
A nation to invade them, which, protected  
By wondrous God, in fire them defending,  
Before whose power and might, all gods tran-  
scending,

The nations trembled, though their gathered  
bands

Gave opposition armed, nor stayed their hands;

“The hosts invasion meeting with defiance,  
Or, fearful, offering friendship and alliance.

“In this abnormal era, turbulent,  
Philosophers have proved it evident  
Must Zoroaster in a neighbor land  
Have lived and taught, and learned to understand  
Deep mysteries, but deemed development  
Of later ages in accomplishment.

“The thinking world’s religious trend of thought,  
In these, the latter days, inquiring sought  
In amity and brotherhood to bind  
In solid phalanx forces that, combined,  
Must face the growing lawless power presaged,  
Which now is rising, threatening and enraged.

“So, when unfolded, shows a golden chain  
Which in religious brotherhood again  
Will reunite blood-brothers, long estranged,

As once before in troublous times deranged;  
So, after thirty centuries and five,  
These two the covenant anew revive:  
When proud Parsee his mountains wild forsakes,  
And with his wayward Buddhist daughter takes  
The hand of persecuted Israel,  
Whose Christian child with him unites to tell  
Of Abram's God, the awful majesty,  
Omnipotent through all eternity,

“By proclamation to all nations sent  
From great Chicago's wondrous Parliament.”

Arjuna spoke:

“Enigmas new your speech  
Before my mind constructs; nor can I reach  
Solution of these mysteries profound,  
As underlaid, and seeming to surround  
All India's thought; and how amalgamate  
Such elements diverse into a state  
Of comity, and partially to blend,  
So each the other e'en can comprehend.”

Replied the witness:

“ This great Parliament

*The Parliament showed that all men seek and desire God* Has demonstrated that, with one consent,  
The human heart to God Supreme must turn,  
And, in its need, for its Creator yearn.  
“T is not by reconciliation of the sects,  
Nor of their tenets, the desired effects  
Of unanimity will bring redress,  
But by abandonment of narrowness.

*Moses and Jethro in Midian* “ When Moses fled from royal Pharaoh’s hate  
To Midian, he found associate  
And friend, and father by the marriage tie,  
In Jethro, prince and priest of those Magi  
Of whom was Moses taught in Egypt’s lore,  
Ere yet his mother’s precepts fruitage bore.

“ Of noble nature, and akin by race  
To Moses, Jethro quick extended grace.

So, henceforth, forty years by Moses led,

The flocks of Jethro wandered, watched and fed,  
O'er Irak's fertile plains and vernal hills,  
While Moses into Jethro's mind instills,  
With Egypt's learning astronomical,  
The story of downtrodden Israel,  
And of the Hebrew's God, for whom he dared  
The Pharaoh's enmity, and nothing cared  
For Egypt's state, which by the daughter fair  
Was his inheritance as Pharaoh's heir.

“So Jethro doubted, but when Moses came  
With hosts of Israel to Horeb's flame,  
His father there, the princely Jethro, met  
His son-in-law, although by doubts beset.

“When Sinai's thunders on his ear resounded,  
God spoke from heaven, and the trumpet sounded;  
Then Jethro sacrificed, and sanctified  
The name of Israel's God, and glorified.

“Confessing, said, ‘Assuredly I know  
The Lord is greater than all gods below.’

“So back to Irak's pastures Jethro went,

*Jethro  
returns  
to  
Midian* And told the wonders from the heavens sent,  
Which some believed; and as in time increased  
The wanderers of Irak, in the East  
Of Iran roaming, toward the North progressed,  
Succeeding with their tenets to invest  
The Persian realms, unto the Northern sea,—  
So Jethro on the plains of Araby  
Is Zoroaster, Magian priest and prince,  
'And owning camels old,' as facts convince.

“And Zoroaster gives concise account  
Of that which Jethro heard at Horeb’s Mount:

*Zoro-  
aster’s  
descrip-  
tion of  
the scene  
at Horeb* ““ I journeyed to a burning mountain’s side,  
But I escaped; I spoke, and God replied;  
I talked unto the gathered multitude  
(Of Israel) there present, and construed  
In counsel to my son, whose God I trust,  
Who is supreme and merciful and just.

““ With powerful allies I have connection.  
(The hosts of Israel will give protection.)

““ I doubted once in Midian, but now

I know, and saw, the God to whom I bow.

“As in the faith I triumphed, so I wait  
That glorious kingdom from the heavenly state,  
Which shall come speedily.

“Two brothers dwell,  
And rule *the hosts of wandering Israel:*  
*Aaron and Moses, in the Hebrew famed,*  
Are Frashaoshtra and Jamaspa named  
In Midian tongue, to me in close relation  
By marriage bound, and of a kindred nation.

“The one is minister of God the King  
Above all gods, whose praises ever sing  
Our voices, when Ahura we proclaim,  
And Mazdao, ‘The Wise,’ for aye the same;

“Who is but One, with holy ones attending,  
And fire, as his ally, him defending.

“To Him I offer sacrifice and prayer,  
And trust the future to His guardian care.

“He gives all good; from Him salvation grows.

To but one author man all evil owes,

“Who enters in the world of God, invading,  
Corrupting earth, and man himself degrading;

“But when the time appointed shall arrive,  
No longer may man’s misery contrive,

“But be with hell forevermore destroyed,  
And man in evil ne’er again employed,  
While everlasting happiness enjoyed  
O’er all the earth, complete and unalloyed;

“The broken chains of death, no more the dread  
Of all the ages, risen from the dead.’

*The* “Thus Jethro, now as Zoroaster styled,  
*spread of* Gave truth unto his people in the wild  
*Jethro’s* Of Irak’s fastnesses, from whence, subverted,  
*religion* All Bactria and Persia were converted.

“So from the Oxus vale, o’er Asia swelled  
A wave of knowledge of the true God, held  
And underlying all of Asian thought  
Which Zoroaster from Mount Sinai brought;



“Who taught in Iran, who was founder called  
Of Magian art, which all the world enthralled  
With reverence of the stars;

“Of Aryan priests  
The first; who taught the sacrifice of beasts;  
Who heard and worshiped at the mount of flame;  
Whose followers the after-ages blame  
For quite forgetting God in adoration,  
And to His symbol giving veneration.

*Similar* “As Moses to the Hebrews, so by hands  
*laws*  
*given* Of Zoroaster came the same commands.  
*by Moses*

*and*  
*Zoroas-* “The history of Noah, and the tree  
*ter* Containing gifts of immortality,

“Its fearful guardians, and fall of man  
From state of innocence primordian,

“Have each transmitted to posterity,  
With single heart, and in simplicity.

“By both the marriage rite is clear defined;  
Each to its own religion is confined;

“While man and woman, equal, proudly stand,  
And side by side obey the law’s demand;

“In sanitary regulations made  
Equivalent, the selfsame care displayed.

“By both the sacred emblem, fire, preserved  
In synagogue and fire temple, served  
By zealous priests, are evidence today,  
While each a kingdom and a Savior pray  
To come to judgment, and the earth restore  
To what it was in long-lost days of yore.

*Paral-* “The Hebrews, ’mong the nations of the West,  
*lets be-*  
*tween* Accumulating riches, though oppressed,  
*Israel* Maintaining their religion, laws divine,  
*and*  
*Parsees* And pedigree in one unbroken line,  
Are witness, as their brothers in the East,  
Whose ancient empire equal has decreased,

“Whose pride of blood, no other parallel  
The world can furnish, but in Israel.

“The children of the Midian prince and sage,  
The priestly Jethro, rich in every age,

“With rigid care their customs all retain,  
Their ancient race in purity maintain,

“And ’mong the Hindoo millions situate,  
An island stand, apart and isolate:

“While down the ages Hindoo thought availed  
No more with them, than Europe has prevailed  
Upon the Hebrew people.”

Questioned now

Arjuna:

“You the tie of blood allow;

*Relation-  
ship ex-  
pounded  
between  
Hebrew  
and  
Parsee* But how derived, and what the argument  
That can support? Methinks the testament,  
As needing no uncertain evidence,  
Can stand alone with innate confidence.”

The witness said:

“The facts to you must speak  
In unmistakable tones. When Moses meek,  
To Midian for refuge turned in dread,

He knew the nation unto whom he fled  
Would have for Israel a friendly will,  
And, pitying, a kindred's part fulfill.

“Four hundred years before, in Canaan,  
To Abraham a son, named Midian,  
Was of Ketura born, his Kenite mate;  
And Abrahamic blood would advocate  
A brother's cause,

“As through the line direct,  
With Abraham two covenants connect  
The Christian's hope; and while, through that  
derived,  
The Holy Bible has to him arrived,  
The gospel of the kingdom publishing,  
So in these latter days of questioning  
Its inspiration, e'en by friends pretended,  
By other witness are its claims defended.

“Through unexpected line, long separated,  
Diverse and independent, are collated,  
From other tongue, the story of the king,  
And knowledge of the kingdom which shall bring

Again to earth the peace so long desired,  
For which the Christian, in the prayer inspired,  
Should hourly pray.

“As proud the Hebrew race  
Denied to Gentiles any meed of grace,  
So has the Christian world itself conceived  
The keeper sole of every truth achieved;

“But learned at second Pentecostal day,  
In fair Chicago’s Parliament, to say  
What that first Pentecost revealed of old,—  
The love of God can every tongue infold.

“And Zoroaster understood, believed  
That coming kingdom, which, not yet received,  
Is still the Christian’s hope.

“If India turns  
Where Zoroaster’s fiery mountain burns,  
Her ears will hear the words which Christians  
true  
Should, as a loving message, speak anew.”

Mugata then suggestion interposed:

*China  
claims  
greater  
antiquity* “ You have in argument complete disposed  
Of Buddhist claims, and laid a firm foundation  
Of history and fact for your narration:

“ But our Confucius from still earlier source  
Drew inspiration for his wise discourse.

“ The famous Yao, as our annals note,  
Whom Mencius and Confucius ever quote,  
Gave counsel unto Shun, in days gone by,  
More ancient far than those you specify.”

The witness, mild and gentle, quick replied:

*China  
comes to  
confirm  
the truth* “ Mugata, you, unknowing, now provide  
A trenchant weapon that I shall employ,  
Though using not your records to destroy,  
But to defend, and prove in strict accord,  
As showing how the wisdom of the Lord  
In every nation kept some truth alive,  
Which, in the time appointed, should revive  
And come to fruitage; else how e'er explain  
That Hebrew and Chinese alike retain,  
In cherished records, stories told with pride,

Of honored ancestors with heaven allied?

“And links of truth appear no more forbid  
The light of day, though long in ages hid.

“The Chinese annals furnish jewels five,  
Unset and rough, whose value must derive

“And be enhanced by polishing and place  
Within the golden chains which interlace  
All human history; so, when beside  
The Hebrew chronicle in test applied,  
As diamonds each in independence shine,  
Yet when their powers in brilliancy combine,  
Each must the other’s radiance augment  
By mutual reflections incident.

“The Chinese annals, in authentication,  
The Hebrew witness in asseveration.

“Two names they give, and, furnishing a date,  
The statement of a fact corroborate—  
A fact too wonderful to credence earn,  
Were not the source unquestioned whence we  
learn;

“With counsel wise, contributing a key  
 Which, careful used, unlocks the mystery  
 Of their own origin, and loud declares  
 The bond of blood, that every nation shares.

*Yao, or,  
 Noah,  
 counsels  
 Shun, or  
 Shem* “Four thousand years, and yet two hundred more,  
 With forty added unto half a score,  
 Ere yet in Parliament the world, invited,  
 Assembled, and in brotherhood united,  
 Your records venerable represent,  
 With no superfluous embellishment,  
 That Shun, or Shem, to Yao counsel owed,  
 While generations nine in peace abode,  
 Within one dwelling sheltered.

“So agree

*\* See  
 Appen-  
 dix,  
 Note C* The Hebrew Scriptures: One half century,  
 With two and forty centuries appended,  
 Ere this great Congress of Religions ended,

“When Noah,—Yao,—preaching righteousness,  
 The birthright gave to Shem in bounteousness,  
 With counselings and precepts for his need,  
 While nine full generations of his seed



Rewarded Noe's age, and in his sight  
Grew up to man's prerogatives and might.

“The sixth in generation gave the sign  
Of severation from the parent vine,  
Which then began.

“The sons of Ham descended  
To Africa, where still traditions blended  
With marvels multitudinous recall  
Their coming from the regions Boreal,

“While Eastward Japheth's families withdrew,  
To China's realms, yet left behind a few,  
Who followed in the ninth.

“More slowly moving,  
The shepherd princes,—Mencius, approving,  
'Pastors of men' denominates,—who brought  
The useful flax, its cultivation taught,  
And weaving. With the green mulberry tree  
The silkworm introduced, what prodigy  
That, adding knowledge of astronomy,  
The later comers gained ascendancy.

“Yet not complete the brothers’ separation;  
 And Abraham, the tenth in generation,  
 His brethren recognized.

“To Noah given  
 A covenant of safety from the heaven,  
 His seed including; doubly thus united  
 By tie of blood, and promise that affrighted  
 No more the race should dwell, nor flood appall,  
 And ne’er again the earth a curse befall.

*God's* “So, unto Abraham, in covenant  
*two cov-*  
*enants of* Of promised blessing, whose accomplishment  
*safety*  
*and* The whole creation should in fullness share,  
*blessed-*  
*ness* While many nations should the future bear  
 Of Abrahamic blood, in promise sealed  
 To faithful Abraham, on Mamre’s field,  
 Was every son of Noah comprehended;  
 And through a mother from each line descended,  
 A strain of blood imparted was designed  
 The brotherhood in antitype to bind.

*Three*  
*lines of*  
*Abra-*  
*hamic*  
*blood* “Of Shem was Sarah, wife to Abraham;  
 Egyptian Hagar, daughter unto Ham;

Kenite Ketura came of Japheth's line.  
So 'all the seed' in Abraham entwine.

*\* See  
Appen-  
dix,  
Note E* "The elder son of Noah, Ham rejected,  
The birthright lost; his brother Shem selected,  
The second son received.

" By this relation  
That ancient counsel gains interpretation  
Which Yao gave to Shun:

" Hold fast sincerely  
Unto the mean,' may be supposed as clearly  
The middle line of Shem as indicating,  
Through which the truth, preserved, illuminating  
The ages dimly, should at last ablaze,  
Extremes unite in polyphonic praise."

Arjuna questioned:

" Ancient Egypt knew

*The  
influence  
of Egypt  
on Israel* A cultivation yet surpassed by few;  
" A modicum of truth its learning treasured,  
Though by the light of latest research measured:

“And thinkers many, of your language, say  
That when the captive Israel broke away  
From Egypt’s heavy bondage, and emerged  
To nationality, their tenets verged  
Upon Egyptian thought;

“Where they abode  
In safe asylum, their belief they owed?”

The witness said:

“More strange if had existed  
A total difference, which change resisted  
Through years of intimate association;  
But why on Israel the obligation  
To borrow Egypt’s thought? and why suppose  
More influence from one than other flows?

“They who so argue build a theory,  
With no foundation laid in history.

“Four centuries before, to Abraham  
Had God revealed, and named Himself I AM.

“When Joseph came to Egypt as a slave,

*Joseph  
brought  
the  
knowl-  
edge of  
God into  
Egypt* Foretold the famine and the means to save,  
The Pharaoh made him second in the land,  
And placed his signet ring on Joseph's hand.

“The God of Abraham and Joseph blessed  
The grateful land, and Egypt him confessed.

“But when arose a king in after years  
Who knew not Joseph, Abram's God appears,  
Inspiring Moses, who for Israel pleads,  
And from Egyptian bonds triumphant leads.

“So through four centuries had Egypt bent  
To NUKPU NUK — I AM — in reverent  
And humble worship; and of Israel  
Had Egypt learned religion's ritual;  
While they to Amen Ra,—in Egypt's tongue,—  
The Great Creator, equal praises sung,  
The Hebrew nation, jealous, but adhered  
And loved the God whom Abraham revered.”

Arjuna, wondering, exclaimed anew:

“The facts speak bold; the arguments are true.

*Dissen-  
sions  
bring  
ruin* “I am amazed that Christians disagree  
Among themselves, with such a history  
To lay foundation in the distant past,  
And by the Book the future to forecast.

“The sects among them, each in rivalry  
Is struggling for its own supremacy.

“In India our numerous dissensions  
Have been our ruin; so may such contentions  
Destroy the Christian power and influence,  
And lawlessness arise in arrogance.”

Then said the man:

“The future you portend  
Is logical, and but dissensions end.

“Though truth will incorruptible endure,  
Yet error’s veil endeavors to obscure;

“As imitations surely indicate  
A something real, which they but vindicate.

“The Church had birth at living fountain’s brink;

The Greeks but from the stream attained to drink;  
 The Romans scarce unto the pool arrived;  
 While modern sects a portion have derived;  
 And each a little channel excavates,  
 Which every other brother alienates,  
 Yet claims the mighty stream of Truth, enchained,  
 Within its narrow limits is contained.

“The Older Scriptures, by the New sustained,  
 Foretell a time of trouble yet ordained,  
 Which shall the latter days of earth betide:  
 The Lawless One shall order override,  
 And, prospering a season, yet shall meet  
 Destruction sudden, and downfall complete,  
 By coming of the Kingdom and The King,  
 Who with Him legions of the saints shall bring.”

Asked now Arjuna:

“What mysterious dream,  
 Of prayer and sermon such a constant theme,  
 Is this strange kingdom, whose far hope you  
 traced  
 Through Zoroaster,— Jethro,— not effaced

*Questioning  
of the  
kingdom*

From hope's fair treasury unto this day,  
 Since Moses fled from Egypt's bonds away?"

The witness now:

“To Adam, at the fall,

*First* A future victory o'er evil's thrall,  
*promise* Its head destroyed, the race triumphant freed,  
*of a res-* Foreshadowed dimly, through the woman's Seed,  
*toration* In gracious promise, since their innocence  
*of* But victim fell to that intelligence  
*dominion* Above their own; so, far the greater blame  
 Upon the plotter and the tempter came,

“And evil, punished in its root and head,  
 Gives mercy place to pay the debt instead.

“To Abraham a promised Seed announced,  
 And future blessing once again pronounced,  
 With heirship of the world, in Adam lost;  
 For sin, dominion of a world had cost.

“To David yet again a Son assured,  
 A kingdom promised, and to him secured  
 By God, oath-bound, who by Himself hath sworn,



In David's sight, who Judah's crown hath worn,  
 Shall be established, and in righteousness  
 Forever rule the earth in holiness.

“In Jesus Christ this Son was manifested,  
 And of the woman—virgin—born; invested  
 Before his birth with heirship of the line  
 Of David's kingdom, by command divine;

“His one confession, when proud Pilate sued  
 ‘Art thou then Christ, a king?’ again renewed  
 His frequent teaching:

“‘Born unto this end,  
 And in the world, I for this cause descend.’

“His twofold mission—to undo the ill,  
 And then restore—two comings will fulfill:

“The first for penalty gave compensation;  
 The second blesses with a restoration.

*Woman's  
 mission  
 to be the  
 agent of  
 restora-  
 tion*

“Through woman's agency, by sin deceived,  
 Earth's troubles came, and death mankind hath  
 grieved;

“So through the woman’s Holy Seed conceived,  
By earth again shall Eden be received.

‘They who inquire, and question miracle,  
Forgetting reason, are not logical.

“The mystery and miracle of life;  
Of sleep, and death, where mystery is rife;

“Of childhood, which to manhood shall ascend;  
Which human art can hinder not, nor lend  
A hand to help; of man the first-create,—  
All these, confronting reason, correlate  
To miracle and marvel.

“To achieve  
The miracle which reason must believe,—  
Of man and woman’s first origination  
By power of God,— is but an attestation  
Of what is seen.

“’Tis lesser miracle,  
That of a chosen mother virginal,  
Has God created One of sinless mold,  
Who in redemption shall the world enfold.

*Where  
is the  
promise  
of His  
coming?* “As nineteen centuries ago was asked  
A question, which the lack of faith unmasked,  
So yet demanded: ‘Where is promise found  
Of this His coming? Evils yet abound,  
And since the fathers fell on sleep profound,  
No change occurs, no wakening trumpets sound.’

“What Abraham and Moses yet await,  
May man with certain hope anticipate.

“All Christians know that Christ shall come to  
reign;  
No Christian writers from this theme refrain.

“The greatest poetry of Christian song  
Depicts its blessings, and the end of wrong.

“Within all thought the idea embraced,  
Results in constant efforts to foretaste  
Its benefits; while theories arise  
On every hand, each claiming that the prize  
Of human happiness, the certain right  
Of all mankind, is just within their sight.

“Obey their words, and then at once shall come

The long-awaited, earth's millennium.

“Yet could they not control the blasting storm,  
Nor powers of nature would to them conform.

*Bless-  
ings of  
the king-  
dom* “The pestilence that in the darkness walks,  
Destruction wasting that at noonday stalks,  
The burning heat, and withering cold's pervasion,  
Destroying drought, o'erwhelming floods' inva-  
sion,

Alternately would still the earth afflict;  
Yet these shall that millennium restrict,

“And all extremes in nature tempered be,  
While man, obedient, lives as lives the tree.”

Arjuna said:

“These things necessitate  
Interposition, and immediate  
Activity, of Him who dwells on high,  
In minor matters far beneath His eye,  
Who rules the universe, and will not stay  
Or change the laws the elements obey;

*God* “Which through eternity forever keep  
*above the*  
*laws He* Their circling course in an unbroken sweep.  
*makes*

“For as we argue, this is our assumption,  
 Observing nature, which affords presumption.”

Replied the witness:

“He who promulgates  
 A law, and order by His will instates,  
 The Universal Maker and Creator,  
 Is than creation infinitely greater.

“No law immutable before Him dwells,  
 Who at His will their influence dispels,  
 Else yet a power above Himself remains,—  
 Which logic mocks, nor reason entertains.

“Shall man a wonderful machine invent,  
 And yet the imputation not resent,  
 That he its powers cannot estimate,  
 Its energies employ, nor use dictate,  
 To serve his purpose?

“Why with insolence

So thus accuse divine Intelligence?

“Shall He who in His wisdom formed the eye,  
All nature’s beauties to Himself deny?

“Shall He who planted and hath tuned the ear,  
The music of the spheres Himself not hear?

“Shall He who giveth knowledge here below,  
His own creation’s wonders yet not know;

“And, knowing, intervene to regulate,  
And to His sovereign purpose consecrate?

“But playthings in the hands of time are nations;  
As history moves on, events are stations,  
But marking points in one stupendous plan  
Involving worlds, and destiny of man;

“Yet in the universe, no thing so small  
Escapes the eye that notes the sparrow’s fall.”

Then said Arjuna:

“There is best foundation  
For reason upon facts, than meditation

*The  
proper  
cause  
for  
reason* Evolving from within can fabricate,  
Which no two minds alike elucidate.

“For if I think a thing, and argue from it,  
The fact is only, that I thought upon it.

“This nothing proves, unless that truth, elusive,  
Beyond the ken of man yet flies delusive,  
And, never reached, yet many phases shows,  
Nor will itself in unity disclose.

“Thus truth evades the reason deified,  
When by the jury of the facts 't is tried.”

“Most true,” the witness said:

“What reason can,  
It has accomplished for unhappy man;

“Confessing without remedy, yet weaving  
The threads of ‘Love and Life’ with death and  
grieving,  
‘The shuttles of its loom.’

“Association  
Of passing strangeness, mingling of duration

With end, and love and life with misery,  
In endless treadmill of theosophy,

“By paradoxy named ‘cyclic progression,’  
The circle rounding, while no intercession  
Inexorable fate can ever move;  
Progression in a circle, who can prove?”

Arjuna answered:

“All my firm convictions,  
The inward growth of years, these contradictions  
Profoundly shake; a larger hope expanding  
Within me, thus a broader field demanding,  
With sure foundation, and the heights attaining  
Which reason never e’en aspired to gaining.

“But, for this union that the Christian prays,  
Of blessed brotherhood in future days,

In Messianic kingdom, as I learn,  
Both Jew and Christian but one hope discern?”

The witness sad replied:



“You penetrate

The very midst, by reason's power elate;  
And with it, touching, like Ithuriel,  
The mystery of outcast Israel  
At once reveals; for partial blindness sears  
The heart of Judah till his King appears;  
That universal brotherhood, announced,  
May be to Gentiles they in pride denounced.

“The Parliament has this inaugurated,  
And prophecy's fulfillment initiated.

“Who now, anointed in Christ Jesus' name,  
The gospel of the kingdom will proclaim?”

The friends sat musing on this strange new light.  
Meanwhile the ship sped on into the night.



## APPENDIX

### NOTE A.

Line 2, page 124.

In all cases where dates are given the nearest century has been named, to meet the exigencies of versification, as greater accuracy would have been cumbersome.

### NOTE B.

Line 15, page 149.

Abraham was given the land of Canaan before it had been occupied by any people, at the time when the earth was in process of division among the families of Noe; so that when his descendants under Moses conquered it, they were merely repossessing what was their own inalienable inheritance.

### NOTE C.

Line 4, page 163.

The Chinese record of 2256 B. C., in the time

of Yao (who was undoubtedly Noe), which has generally been supposed to be the date of the deluge, cannot be reconciled with any other account of that occurrence.

At the time to which the Chinese recorded date refers, nine generations lived in peace in one house, which was not true of the era of the deluge, but was true of the later years of Noe's life in the days when the earth was divided and the families began to separate. This was during the lifetime of Peleg, and the date of his birth as preserved by the Hebrews is 2247 B. C., differing very little from the Chinese date of 2256 B. C. Thus by both records are the two facts of the chronological era and the longevity of those times carefully treasured, as well as the names of Noe, or Yao, and his counsel to Shem, or Shun, the son chosen to inherit the birthright, which, with parting counsel, would naturally be given only at the close of Noe's life.

With this mark of the days of division in the time of Peleg, the beginning of the Hindoo era of the Kali Yug, 3101 B. C., and the Septuagint date

for the deluge, about 3000 B. C., agree as well as it may be supposed two independent accounts could do under the circumstances, and in those uncertain ages of dispersion.

Such approximations can only be explained by the knowledge of measuring the passage of time by astronomical phenomena, which Noe gave to his sons, the records of which fact remain.

NOTE D.

Line 15, page 164.

The Hebrew chronology has been in this case corrected by the Septuagint numbers, which agree better with other records and avoid the evident incongruity that Noe lived till Abraham was nearly sixty years of age.

NOTE E.

Line 3, page 167.

Shem has always been considered as the eldest son of Noe, and he is called the elder brother of Japheth.

But in one instance, when Noe “knew what his younger son had done unto him,” the act which the younger son had done was really to cover his father without looking upon his state.

This filial act of Shem, the younger son, was the cause of his inheritance of the birthright and the rejection of Ham, the elder son, who was represented at that time as already the father of a family, and who refrained from an act of helpfulness and showed a light disposition.

Afterwards the elder son of Abraham, who was also of the blood of Ham, was equally rejected for levity, and the second son, from a mother of the line of Shem, was given the birthright.

## THE CHART

### FRONTISPIECE

The chart prefixed to this volume shows in a simple form the genealogy of religious thought as developed in these pages, and also will explain the figure on the cover.

It very clearly evidences the brotherhood of man in the two covenants of Noe and Abraham, under a signature of blood in both cases.

The identification of Zoroaster as Jethro is so striking and complete that it seems to solve deep and numerous mysteries; and in these latter days, when so many minds are seeking truth, it will demonstrate the absolute unity of all Truth.















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